

At rare and curious and valuable
Book worth 7/6 - beautiful work

Job Lousley's Book Hamptoad Morris Bed
1844

A
MONVMENT
OF
MORTALITY.

Containing foure TREATISES.

- 1 *A waking for worldlings.*
- 2 *Meditations of Consolation.*
- 3 *Comfortable considerations for the sicke.*
- 4 *A Mirrer of Modestie.*

Published
By M. DAY, Doctor in Diuinity.



LONDON


Printed, and are to sold by Samuel Man, at
the Swan in Pauls-Church-yard.

1 6 3 0.



th
C
a
a
is
fl
u
T
t

A
GENERAL
view of the Foure seuerall
Columnes and Trea-
tises of this Mo-
NUMENT.

 Mong the mani-
folde euils which
we may see vnder
the Sunne, worldly Securitie
(albeit it seeme as small a sin,
as an Atome is a bodie, to the
dim eye of the Irregenerate,)
is none of the least : For as
sleepe (the Consanguine-
us Lethi, the kinsman of
Death,) or as other call it
the Image of Death, bindeth

A

up

Virgil.
Æneid. 6.

Nodus &
vinculum
sensus Cœli.
lib. 30. cap. 6.

A view of the

vp all the senses of the body ;
so that (for the time) there
seemes to be little difference
betwene a man and an Idoll,
which bath eies, and seeth not,
eares and heareth not : So the
worldly , secure and carelesse
(falsely called Christian)
seeth not , either the bountie
or beautie of Diuine Benefits
to allure him ; or the bright-
nesse , and sharpenesse of the
sword of Iudgements, hanging
ouer his head to terrifie him :
neither heareth hee the sweet
promises of the Gospell , nor
feareth the Thunder-bolts of
the law.

Epa-

first Treatise.

Epaminondas a Theban Captaine (and the like Historie is related by Isocrates of an Athenian) finding one of his Watch a sleepe, with one stroke dispatched him, Soporem morti socians, Associating sleepe & death. And the like we find in Scripture, of Sisera, Ishbosheth, and Holophernes.

Of these wee may say with the Poet, Olli dura quies & ferreus vrget somnus, in aeternam clauduntur lumina nocte. A hard and frowne sleepe closed vp their
A 2 eyes

Alexander
ab Alex.
lib. 1. cap. 12.

Judg. 4. 21.
2. Sam. 4. 5.
Iudith.

Virgill.

A view of the

eyes in an eternall night.

How miserable their estate is, that goe array with so great ease, and so small sence, the heart of man cannot conceiue. In some better case is he that as yet liueth sleeping in securitie: for he yet liueth corporally; and De nemine viuentē desperandum; We are not to despaire of any that liueth: for qui desperauit, expirauit, He that despaireth, dieth; albeit the Apostle saith, That she that liueth in pleasures, is dead being alive: In these, as Theodoret saith,
Immo-

1. Tim. 5. 6.

first Treatise.

Immoderate pleasures oppress reason, and cause it to lie in the bodie as in a graue; and as Sophocles saith of an Intemperate man, I hold not this man liuing (saith he) but esteeme him as a dead carcasse: yet so long as the bodily life lasteth, and the meanes of the life spirituall is offered, and sounded in mens eares; though they haue not onely slept in the night of ignorance, but likewise take more then nappes in the noonetide of the cleare light of Grace; yea if some with drinking too

A 3 deepe

Sophocles
in Anti-
gone.

Heb. 3. 15.

Dum dici-
tur hodie.

1. Thes. 5. 7.
Qui dormi-
unt nocte
dormiunt.

A view of the

Rom. 13. 11.

Hora est
iam nos de
somno sur-
gere.


Ephes. 5. 14.

deepe of the Circes cup of the
ouermuch loue of worldly pro-
fits, pleasures and honors, haue
fallen into a spirituall lethar-
gie of beauen, and of the estate
of their soules, and the life to
come: Yet for all that, it is
thought fit in this first treatise,
not only with S. Paul to say, It
is now time to awake; but to
sing a loud & shrill alarme, to
awake thẽ that are in a dead
sleep, according to the Apostles
saying, Surge qui dormis, A-
rise thou that sleepest, and Ex-
surge à mortuis, and arise
from the dead, And Christus
dabit

second Treatise.

dabit tibi lumen, *And Christ
shall giue thee light.*

A view of the second Co- lumne and treatise.

 *S many are misled
by the error of pro-
speritie; so are there
not a few oppressed with ter-
rour of aduersitie: To re-
duce the former by excita-
tion of them out of their
dulnesse, to a due and vi-
gilant discussion, and right
Iudgement, is an act of Chari-
tie: and to relieue the discon-*

A 4 solate

A view of the

solate minds of those that are distressed, and in a manner deiected with manifold tentations and tribulations, is a worke of mercie: For howsoever it pleaseth the Diuine Maiestie, either out of the inexhausted fountaine of his owne infinite goodnes, or out of the foresight of our great infirmities and weakenes, to spare and excuse many of vs from the manifold temptations, and heauie burthens of afflictions, wherewith other are charged: Yet are wee (in the midst of all this libertie and

second Treatise.

and welfare) to take diligent heed that we fall not into that woe and curse of the Prophet, pronounced against them that live at ease in Sion, and trust in the Mountaines of Samaria, which put farre away the euill day, lie easily, fare sumptuously, sing merrily, drinke deeply, and smel sweetly; but haue no commiseration vpon Iosephs affliction.

Doth not the Apostle command vs to weepe with them that weepe, and to remember the bound and afflicted, as if the case were our owne.

Amos 6.1.
ad 7.

Rom. 12. 15.
Heb. 13. 3.
1. Cor. 12.
26.

A view of the

Luk. 10. 31.

owne. If one sensible part suffer, is there not a Sympathie in the rest? Was it any praise to the Priest that passed by, or to the Levite that left the wounded man unrelieved? or is not the pittiful Samaritane, which had compassion on him, poured oyle and wine into his wounds, and further provided for his full cure, commended to our imitation?

Now because there are few such Samaritans left in the world, to heale the brokē hearted, and euery man is not fit, nor furnished to be a Barnabas

second Treatise.

bas and sonne of consolation
to himselfe, in the time of
temptation and triall; This
second treatise is prepared
very particularly, to miti-
gate and mollifie, and (by
the grace and help of the high
and beauenly Esculapius) to
cure perfectly troubled minds.
The methode is plaine, the In-
gredients, whereof the compo-
sitions are made, are gathered
out of the wholesome Garden
of holy Scriptures, carefully
selected and prepared, accor-
ding to the diuersitie of the di-
seases of the patients; which if
it

Named
Meditations
of Consola-
tion.

A view of the

it please them to vse with inuocation of the holy Name of Almighty God, which is a strong towre to them that trust in him, I make no doubt but they will be found very effectuall and sufficient to comfort against any afflictio: for it appeareth evidently by the common acknowledgement, that were it not for hope, the heart would break. Now hope there is none without patience in this world, and consolation in expectation of the ioyes of the life Eternall; neither can we attaine this without learning,
nor

third Treatise.

*nor by any learning, but by the
Scriptures written aforetime:
wherefore the Apostle saith,
Whatsoever was written, &c.*

Rem. 15.4.

A view of the third Co- lume and treatise.

I*T is very difficult
to passe the way of
this life, because of
the varietie of rubbes and
troubles touched in the former
Treatise, albeit wee meditate
Consolations against them:
But to attaine true and solide
comfort against pale Sicknes,
the*

A view of the

*the Harbinger of gastly
Death, the irresistible com-
mander and concluder of life,
is (to corrupt nature) un-
known, and impossible, with-
out speciall and supernaturall
ayd and diuine assistance: O-
therwise, albeit it may seeme
an easie matter for a man in
health to giue counsell to the
sicke; yet wee do find by expe-
rience, that good aduice is not
so easily at that time taken,
as giuen. And concerning
Death, whose presence is able
to terrifie the mightiest Mo-
narch of the world, how doe
the*

third Treatise.

the signes of his approach astonish vs? Albeit wee cannot, as brute beasts, bee altogether ignorant, that an end of this life expecteth vs: yet wee, like the euill seruant in the Gospel, say, My Lord will deferre his comming, and vpon that imagination wee deferre our accounts, and neither expect nor suspect the comming of Death, vntill sometime without warning hee arresteth vs; some other time by a long, and sometime by a short and peremptorie message, word is brought vnto vs, that this vn-
looked

Matth. 24.

A view of the

looked for, and unwelcome Guest, knockes at the doore, and is ready (will we, nill we) to enter. How then standeth the case with vs? At that houre some are stupid, some would flee, others call for the Physician for their bodies, for the Lawyer for their goods; the soules Physician is least and last thought on, Vbi desinit Medicus incipit Theologus: And when he is come, the sicke mans kinred or friends (as they would seeme) speake to the Diuine, not to discourage
the

third Treatise.

the sicke man, to spare his conscience &c. as if they were more skilful in his facultie then himselfe. The sicke man either hath his vnderstanding weakened by sicknes, or distracted by paine & griefe, and is, for the most part, either ignorant or unwilling to make use of the Ministers pains or skill, or to provide for the saluation of his soule, or to bewray his spirituall defects and wants, so that the Diuine is forced by prayer and counsell to direct him in generall, as well as hee may, to prepare himselfe both patiently

A view of the

tiently to suffer his sicknes, and constantly (as a good Christian ought) to sing his Nunc dimittis in the faith of Christ: A forme of exhortation and Instruction hereunto tending, is for the helpe of the weaker sort of both Teachers, and hearers, in this Treatise delineated, though not fully expressed, with some formes of Confessions, Prayers, and Thankesgiuing added.

A

fourth Treatise.

A Consideration of the last Columne and Treatise.

Albeit the other three
parts of this **M**onu-
ment may seeme suf-
ficient, to erect our minds from
securitie, to correct our ouer-
much feare and grieve of ad-
uersitie, and to direct by con-
stancie to felicitie in life and
death; yet to make a man
quadratus, and constant e-
uery way, as our Saviour said
to the yong man, One thing is
wanting for them that liue in
prosperity, which is performed

A view of the

in this fourth and last Treatise, named, A Mirror of Modestie; for no lesse difficult it is, to moderate prosperitie, then to sustaine aduersitie. The Scripture propoundeth Iob vnto vs as an example of the perfection of both these vertues; for he was, (as Chrysostome calleth him) Vir admirabilis in vtraque fortuna, An admirable man in both fortunes and estates. Neither neede it molest any mans mind, that the Basis, ground, & Text of this Treatise is directed to the weaker Sexe,

Iob 29.30,
31.

fourth Treatise.

Sexe, vnto whose vse it seemes most proper: For, beside that in these spirituall documents, the difference of Sexes is of no moment, the meanes and the end being to both indifferent, we find in holy Scripture, the Lauer made of brasse, and womens looking-glasses, appointed by God himselfe, for the Priests to behold themselves in at the doore of the Tabernacle. And Seneca saith concerning Mirrors, or looking-glasses, Inuenta sunt specula, vt homo ipse se nosceret; multa ex hoc con-

Exod 38.8.

Seneca lib. 1
C. 17. Natu-
raliū quest.

b 3 secuta.

A view of the

secuta. Primò sui notitia,
deinde & ad quædā consili-
um; Formosus, vt vitaret in-
famiam; Deformis, vt sciret
redimendam esse virtuti-
bus quicquid corpori de-
esset; Iuuenis, vt flore ætatis
admoneretur illud tempus
esse discendi, & fortia au-
dendi; Senex vt indecora
canis deponeret, & de mor-
te aliquid cogitaret: *Mir-
rors, saith he, were inuented,
that man might know himself;
many things follow it: first,
the notice of himselfe, and
vnto certaine things aduice:*
The

fourth Treatise. .

*The faire, to auoide infamie ;
the deformed, to know that he
ought by vertues to redeeme
his corporall wants ; the yong,
that by the flowre of his age he
might be aduertised, that to be
the time of learning, and en-
terprising valourous attempts ;
the old man, to forbear those
actions that besee me not his
hoary haire, and to thinke
something of Death: these are
the vses of the Mirror corpo-
ral. How many more of the spi-
tuall ? The Apostle S. Iames
sheweth: for albeit he compa-
reth a forgetfull bearer to one
slight-*

*Iacob. I. ver.
13, 14.*

.A view of the &c.

*slightly beholding his face in
a glasse; yet hee that lookes
wistly into it, & is not a forget-
full, but a fruitfull bearer and
practiser, is pronounced
blessed in so
doing.*



A
WAKENING
OF
WORLDINGS.

EPHES. 5. 14.

Wherefore hee sayth; Awake thou that sleepest, and arise from the dead, and Christ shall giue thee light.




LONDON
Printed for IOHN HODGETS.
M.DC.XXI.



A
WAKENING
OF
WORLDINGS.

LVK. 12. 20.

*Foole, this night they shall fetch
away thy soule.*

 V R Sauour premoni-
shing his Disciples be-
fore the promiscuous
multitude, against the
leauen of the Pharises,
the leauen of hypocri-
cisie, and admonishing them to be con-
stant preachers of the Word of Truth;
in the 13. *verse* one amongst the rest,
more sawcie then sanctified, interrupts
him in the middest of his Sermon, with
an impertinent, though importunate
request, Master, speake to my brother,

that hee diuide the inheritance with mee ; but hee that saw into the remote corners of his heart , that it was avarice, rather then equitie, which hee respected, leaues his former exhortation, and begins to dissuade the people from couetousnes, & the distractiue cares of this world. To this end hee propounds vnto them a parable; & it may be called the worldlings Gospel, that when hee reads it himselfe , or heareth it read by another , hee may haue a Sermon of repentance euer before him: in the bodie whereof are three speciall members , an Induction, a Production, and an Application ; an induction to a parable , the ground of a certaine rich man brought forth fruit plentifully, *vers. 16.* A production, and he thought within himselfe, saying, &c. *vers. 17, 18, 19, 20.* The application concludes, euen so is hee that layeth vp treasures for himselfe , and is not rich towards God, *verse 21.*

The parable may be called a *Soliloquium*, or rather a *Stultiloquium*, or foolish discourse of a rich man with himselfe,

selfe, and it concernes two things,

His } Mannors.
 }
 His } Manners.

First, for his Mannors. The fruitiferous earth had been no niggard to him, God had sent him such a plentiful croppe, that his barnes were too little to containe it; this distracts him, *Quid faciam?* what shall I doe? Had he with the profuse gallants of this licentious age wasted his goods in surfetting and drunkenness, to the ruining of his estate, danger of soule, hurt of bodie, losse of credit, griefe of friends, vndoing of children, his complaint had been iust, *quid faciam?* what shall I do? Had he spent them in the vnnecessary quarrels and suits of law, to the hindrance of his afflicted neighbors, and desperate ruine of his owne estate; or had hee been deprivied of them by rapine, robbery, bribery, vsurie, iniurie, or any other casualtie, hee might haue sayd with the vniust steward, being turned out of his office, and so not knowing which wayes to turne himselfe, *quid*

Luke 16. 3.

faciam? what shall I doe? But it was not a vacuitie or want, but a superfluity of wealth, not the emptinesse, but the fullnesse of his barnes, that made him so full of cares, hee had no where to bestow his goods. Who would haue riches to be perplexed? *quid faciam?* what shall I doe? Lay the remaining superfluitie in Gods barne, bestow it on the poore, *Pauperis est rogare, diuitis erogare:* No; it is the nature of the wicked to haue no care of the poore; *Sibi nati, sibi viuunt, sibi moriuntur, sibi damnantur:* being borne to themselves, they liue to themselves, die for themselves, and so at length goe to hell for themselves.

His resolution is answerable to his propounded question, v. 18. I will pull downe my barnes, and build greater, & there I wil bestow my fruits and goods. *Volo (saith one) est vox aut pertinacis, aut potentis, non petentis:* I will is the voice, not of a begger, but of one either powerfull or peremptorie, good in the Almighty, sawcie in a subordinate power, without a *si Dominus volet*, as Saint James speaketh, or some such like
sacred

sacred reseruatiō. Wilt thou, O
foole? is there no God to be implored?
no death to preuent thee? no deuils to
surprize thee? Aske leaue then, for
what? to pull downe thy barnes, and
build greater. *At tu nonne spoliator es*
(to vse the wordes of Saint Basil vpon
this place) *qui quæ dispensanda accepisti,*
propria reputas? Did God in the seed time
of his bounty bestow these blessings
vpon thee, that thou shouldest be help-
full, merciful, charitable, and doest thou
(ingrossing *Miser*) vsurpe them for
thine owne? Those replenished gar-
ners, of which thou doest so fondly
vaunt thy selfe, are none of thine: *Est*
panis famelici, quem tu tenes, mundi tuni-
ca, quam tu in conclauis conseruas, indigen-
tis argentum, quod possides inhumatum:
That bread is the hungries that moul-
deth in thy cupbords, those clothes are
the nakedes, that are moth-eaten in thy
wardrobe, that gold is the needies that
rusteth in thy coffers.

Secondly, for his Manners: being
now as fat in the bagge, as *Eglon* was in
the body, hee bequeatheth himselfe to

supine negligence, *vers. 19.* Soule take thine ease, eate, drinke, and bee merry: if you marke, foure capitall sinnes, and vsuall companions of riches are here mētioned, Securitie, Gluttonie, Ebriety, Luxurie: The poore man hath no time to riot, to luxuriate, to take notice of the transient delights; it was *Dives*, not *Lazarus*, that surfettted himselfe vpon the diuersities of pleasures; the rich man, that sings so large a *Requiem* to his defrauded soule: Soule take thine ease, why? for thou hast goods laid vp for many yeeres. Away foole, it is Gods replie, and it is as dreadfull as *Belsazzars* hand-writing, not for many moneths, not for many dayes, not for many houres, this night shall death arrest thy body, and the deuill shall require thy soule: Thus like an vsurer vpon his death-bed, when hee thought hee had goods enough for his soule to delight in, hee had not soule enough to delight in his goods; for euen now his soule-peale was a ringing, Foole, this night they shall fetch away thy soule.

In these words
you may descie
and discover
two things,

1. The person dying ; described vnto vs by
this attribute, Foole ; *Stulte*, thou foole.

2. His death,
wherein two
things are re-
markeable,

the

Moment or the
time, *hac nocte*,
this night.

Manner, *repente-
mum am tu-
am*, they shall
fetch away thy
soule.

Of the first, the person dying; *Stulte*,
thou foole. There bee fooles enough
in the world to bee found euery where,
euen so many as there bee sinners,
who like the foolish Prodigall, for-
sake their fathers house, for a strange
countrey, friends for harlots, bread for
beanes, God for this present world,
mercy for vanitie; for the pleasures of
sinne for a season, euerlasting pleasures
at Gods right hand. Such were *Adam*,
Esau, *Saul*, the *Gaderens*, who for an
apple, a melle of pottage, a few oxen,
asses, swine, forsooke a state of inno-
cencie, a blessing, a birth-right, a king-
dome, Christ.

Luke 15.

But this word Foole, precisely taken,
and as it is here meant, is a correspon-
dent attribute to expresse the nature of
a world-

a worldling, and that in fixe concurrences, as

First, it is the nature of a foole to haue a Mountebanke opinion of himselfe, and to bee still the trumpet of his owne worth, *Eccles. 21. 26.* The heart of a foole is in his mouth. Shew mee a worldling, that is not cousin-germane to a foole. Is ambitious *Babel* built againe by *Nebuchadnezzar*? This is not enough to make him famous, and to make men talke of him, vnlesse *Nebuchadnezzar* himselfe proclaime it; Is not this great *Babel* that I haue built? So this rich man, hauing filled his barnes with corne, and his bagges with coyne, Lord, how he applauds himselfe in the midst of his riches. It is strange to see how conceit can alter our accustomed manners, and eleuate a man aboue his mortall condition. *Zenacherib* glories in his greatnesse, yong *Rehoboam* in his birth, *Nebuchadnezzar* in his building, *Tertullus* in his eloquence, *Herode* in his wit, *Ahashuerosh* in his wealth, as if they could vaunt of these things, as the Atheistes of their tongues, They are

Dan. 4. 27.

are our owne ; or as the deuill did sometimes falsly of the world, All this is mine. Let me say vnto them, as *David* vnto the fooles , Deale not so foolishly with your selues, and to the wicked, Lift not vp your hornes, I say , Lift not vp your hornes on high ; for promotion commeth neither from the East , nor from the West , nor from the North , nor from the South , but it is God that iudgeth. Indeed there is nothing that a man can properly , and in distinct termes call his owne, but his sinnes; thy impieties , weakenes , ignorances, vices, lusts, these are thine own, all good things are Gods gifts.

Psal. 12.

Psal. 73. 4, 5, 6

Iam. 1. 17.

Secondly, in a common family to see the seruant play the master, and the master to doe the office of a seruant, you will thinke it a strange Metamorphosis, and that such a master certainly is none of the wisest. How fond then and preposterous a fashion is it in the familie of Christ, the Church of God, for men to enslave themselues to the base and seruaile world? *Quis vire locuples? cui famulantur opes* , A wise man will make his wealth

wealth his seruant, and none but fooles will become seruants to their wealth. The world like *Salomons* Curtezan, enchants men with her voyce, and with Syren songs promiseth ioy and iollitie, Mountaines and Monarches: but the effects are onely to captiuat and destroy the soule, *Prouer.7.21.22*. With much faire speech shee caused him to yeeld, with the flattering of her lippes she forced him, he goeth after her strait way, as an ox goeth to the slaughter, or as a foole to the correction of the stockes. A man would bee willing to bind himselfe or his sonne to a master, that were either of a good nature, or would giue good wages: But the seruice of the world, or rather of Mammon, the worldlings god, is vnmercifull drudgerie, and that three wayes, in getting, keeping, and forgoing.

Gen. 31.40.

First in getting, *Jacob* was not so true a drudge vnto his vncle *Laban*, when in the day time hee was consumed with the heat, and with frost in the night, and sleepe departed from his eyes, as the couetous man is to his riches.

ches. No immoderat paines must be refused, like his father the deuill, He compasseth the earth to and fro, from *Egypt* to *Asbur*, and from *Asbur* to *Egypt* again, from East to West, and from West to East Indies, to giue his dition the addition of more wealth. What policie, industrie, fraud, traffiques, transportations are inuented, besides many dangerous perils both by sea and land, as hazard of life, wracke of goods, wracke of conscience, the worst shipwracke, which wrackes are not onely to be found in your ships abroad, but shops at home, when yee fall either vpon the quickesands of lying, a quicke sinne indeede, and liable euer to a tradf-mans tongue, or vpon the rockes of periurie, a more obstinate, and indurate transgression? I dare boldly affirme it; Your couetous man, is faster tied to his riches, then the eare of a slaue in the olde law was wont to be nailed to the threshold of his master: if they say come, he commeth, if goe, he goeth, if doe this, hee doeth it. God cryeth, lend, giue, scatter, cast vpon the water, feede, clothe, visite, harbour, and

Iob. 1.

and is not obeyed; Mammon on the other side cryeth, take, gather, extort, strip, starue, spoile, runne headlong to the deuill, he is readie for to doe it, yeelding absolute obedience, without making question: And therefore *Seneca* as truly as wittily, *Habes pecuniam? vel te ipsum vel pecuniam habeas vilem, necessesse est*; Hast thou money? thou must either make thy mony base, or bee base thy selfe.

Secondly in keeping: Indeed we are but keepers of our wealth, though wee had the world at will; *Custoses tuarum*. (saith Saint *Ambrose*) *non Dominus facultatum*, Thou art not an independant landlord, but a deputed steward of thy goods and substances, that thou mayest imploy them to the good of others, of thy selfe: But the couetous man is good neither to himselfe nor others. Not to others: Wicked men, though in themselves they bee most prophane, yet are they some wayes profitable, and necessarily vsful vnto other men. The proud gallant brings aduantage to his filkeman, mercer, tayler. The drunkard to tauernes,

tauernes, tap-houses, tobacco-shops. The contentious neighbor to the lawyer, who, like the Salamander, liues by the flame, and fire of contention: but the couetous man is vniuersally euill while he liues, and like *Hermocrates* dying, were it possible, he would bequeath his owne goods to himselfe. Secondly, he is not good to himselfe; And, *sibi nequam cui bonus?* hardly can he doe good to others extensiuely, that will not, indeed dare not doe good to himselfe intensiuely. It is part of that blessednesse, which the Psalmist promised to them that feare the Lord, Thou shalt eate the labour of thine hand; happy shalt thou bee, and it shall goe well with thee; but the couetous man is so wretchedly sparing, that he starues himselfe in the midst of plentie; if hee doe feed at all, it is vpon the browne crusts of torturing cares, broken sleepes, troubles by day, and ter:ours by night, either how to keepe that which is gotten, or to get more; riches therefore are called thornes. Now thornes we know, though in the spring time they seeme faire

Psal 128.3.

1. Tim. 6. 9. 10.

faire with greene leaues and white blof-
somes, yet are they but thornes, and he
that toucheth them, vnlesse he be better
armed shall feele their prickles : So doe
riches , at first they seeme greene and
goodly to an auarous eye; but they that
vnadvisedly meddle with them, fall into
temptations and snares, and many foo-
lish and noisome lustes , which drowne
men in destruction and perdition ; for
the loue of money is the root of all euil,
which whilest some haue lusted after,
they haue erred from the Faith , and
pierced themselues through with many
sorrowes.

Thirdly in forgoing , It is death to
the worldling to part with any thing
of his compiled store; or if he doe, how
maleuolently comes it from him ? Raife
a contribution to a Lecture, a collection
for a fire, an almes for a poore destitute
soule, & lightly with *Iudas* he whines &
repines, *Ad quid perditio hac?* Why was
this waste ? offer to catch him with the
net of the Gospel , as Christ did *Za-
cheus* , of a scraping Publican to make
him a mercifull restorer , and either hee
strikes

strikes into the mud of auarice and will not be taken, or els hee flies in his reproouers face; Admit hee be content to heare the preacher taxing of his oathes, vsuries, frauds, oppressions, extortions, and the like, nay, for some shew of deuotion, to aske counsel at his lips: Well, let him say what hee will, hee will not part with his sinnes; So saith *Salomon*, Though thou shouldest bray a foole in a mortar, amongst wheat with a pestell, yet will not his foolishnes depart from him.

Prou. 27. 22.

This is the seruice, the wages will be worse. A whip for a horse, a bridle for an asse, and a rodde for a fooles backe. God shall scourge the worldlings here with the whip of iudgements, diseases of bodie, infamie of name, vexation of conscience, ouerthrow of estate, and Satan shall hereafter lash them, with the smarting rod of his furie: There is no foole to the worldling. Other sinners yet, because they are hopelesse hereafter of any thing but euerlasting paine; therefore in this life, as *Abraham* tolde *Dimes*; they receiue their pleasures, full

Prou. 26. 3.

fill the vanitie of their owne affections. The prodigall Roister giues all, *et Veneri, & ventri*, to surfets & wine, drawing his patrimonie through his throat; thats his delight: The wanton fornicator, spends his body and his goods vpon the bodie of a strange woman; thats his delight. The proude gallant wasts his wit, and his wealth in trimming and adorning with a curious superstition a perfumed putrified carcassee; thats his delight; but the worldling takes no pleasure here, and shall find, I feare me, but small hereafter; his delight is in this life to vexe himselfe, and in the next he shall be vexed in hell torments for euer.

Thirdly, a man that shall forsake his native coutry, where he hath vineyards, fields, houses, lands, to build himselfe a mansion in a forraine and barren land, and that where he is a meere stranger, and where he may not stay aboue a day or two, you will say, is either a foole or a mad-man: How much more foole then is the worldling, who neglecting to prouide a mansion for himselfe in heauen, the good mans native soile, fals
a buil-

a building houses and tabernacles here on earth, where he is but a stranger, and where his firmest hope is but as the remembrance of a guest, that tarrieth but a day? We are indeed all in this world either strangers or straglers: The godly are strangers, and that both in respect of the soule, which was not of the earth, but by infusion, as also in respect of the whole man, who was sometimes a Citizen of Paradise, but, by *Adams* transgression; now a wandering exile vpon the face of the earth; but more properly in respect of the heauenly Ierusalem, from whence the godly here on earth, whose conuersation is in heauen, are strangers so long, as they are in the bodie. So that aged Patriarcke acknowledged to the Egyptian king, Few and euill haue the dayes of thy seruant bin in his pilgrimage, and in that true golden Legende of the Saints it is sayde of them, they confessed, that they were strangers and pilgrimes on earth: But the wicked are straglers, and therefore howsoeuer they call their land, after their owne names, and their inwarde

wisd. 5. 14

Psal. 49. 14.

thoughts be, that their houses shal continue for euer, yet are they fooles in the iudgement of the wisest, for they shall bee layed in the graue like sheepe, and death shall feed vpon them.

Hearken vnto this, yee vaine-glorious *Nimrods*, and *Nebuchadnezzars* of the world, ye that fondly hope to reare immortalitie to your names, with a few fenceles stones, building your houses to the starres, as if they scorned earth, and dared heauen: though now they seeme to ouer-top the cloudes, they shall one day be trampled vnder foot among the clods; if they should continue, as possibly they cannot, for euer (for heauen onely hath mansions, all the world else is but of tottering tabernacles, and *immobile regnum*, a kingdome that cannot be shaken, when all the kingdomes and principalities of the earth shall bee ouerturned) yet would they but proclaime vnto the world your immortall ambition; and perhaps hereafter the scornfull passenger will be hereby occasioned to comment vpon your badde liues, and to discourse to his companie
the

the long enumeration of such a mans vices; so that it had been better for you to haue beene vtterly inglorious, then inexcusably infamous.

God commanded, saying, Thou shalt not build mee an Altar of hewen stone; for if thou lift a ~~g~~oole vpon it, thou hast polluted it; but now a dayes hewen stones are base, the golde of Ophir, the iuorie of Chittim, the oakes of Basan, the cedars of Libanus, the firre trees of Tyre, are all too little to adorne our stately structures; our workemen like *Salomons* builders, must not be men of ordinarie qualities, but such as can worke in golde and siluer, in brasse, in yron, in stone, and in timber, in purple, in blue, and in fine linnen, and in crimsin: nor borne or brought vp in our owne countrey; but of the cunning men of *Hiram*, more excellent then all the builders of *Iudah* and *Ierusalem*: yet when all is done, when all our cost so farre fecht, and deare bought is finished: what are your goodly houses, I beseech you, but so many glorious bonfires against the day of doome.

Exod. 20. 25.

2 Chro. 2. 14.

Eccl. 34. 1.

A fourth propertie of a foole is, hee will be deceiued with dreames, so saith *Syracides*, they being indeed nothing els but wicked, carnall, and vaine imaginations, which, whilst a man sleepeth, seeme to haue some truth in them; but so soone as one awaketh, they deceiue, and are nothing lesse then that which they seeme to bee. What are they but dreames wherewith worldlings haue beene deluded, the whole progresse of whose liues consists only ^{rem} of things imaginary, not ^{virtu} of soliditie: For they are properly termed fooles; not as the vulgar dreame, which are dullards, naturall, witlesse fooles; but such as take lightnesse for weight, and emptinesse for that which hath true substance. So did our first Parents *Adam* and *Eue*, might they but haue a taste of that fall forbidden apple; indeed forbidden things, they say, best please the appetite: What a reall fruition of vnconceauable happines did they dreame of? fond fooles, soone deluded, & that that they found, they found to their own shame, and wee their succeeding posteritie, to
our

our owne sorrow. The Epicures of the old world, so long as they did but eate and drinke, marrie and make merrie, which things in theselues were lawfull, neuer imagined, (how could they, when all the imaginations of the thoughts of their hearts were euil?) that they should be swept away with the besome of an vniuersal deluge. How did *Saul* dreame, that hee should please the Lord in sparing not the worst, but the best of the cattell, not for his owne priuate vse, but for sacrifice vnto the Lord? O deceitfull and disobedient dreame, that purchased vnto him Gods disfaueur, and his owne dereliction. 1. Sam. 15.

The couetous earth-scraper, whose life is altogether, a waking and a waking sleepe, so long as wealth comes trouling in vpon him, dreameth, golde onely is the true God, siluer a true Sauiour, riches true religion: Behold Gods bailife, death comes with a *Habeas Corpus*, to fetch him from his riches, and now hee sees that he did onely dreame, when his wealth forsakes his dying soule, and of a seeming God, proues to

his wicked waked conscience, a substantiall deuill. The religious, irreligious hypocrite, for hee is a worldling, euen the worst of worldlings, that with a faire visard couers a foule soule, is not free from these delusions.

The naturall foole dreameth that hee hath no spectators of his actions, though the whole world behold them; the hypocrite, so long as enormities and sinnes are not palpable and manifest to the eye of the world, sinnes securely; his perpetuall dreame is, *si occulte, bene*; close enough, and well enough; but better the whole worlde, then God, thou foole, who sees and obserues thy most inueloped and secret villanies, with a farre more curious inquisition, then those fond supposals of the heathen, of *Catoes* and *Scipios* ouerseeing what wee doe: for the eyes of the Lord are as a flaming fire; eyes for obseruing, fire for reuenging. What shall I say to you, O yee sharking and extorting vsurers? yee dreame, but not of heauen, vnlesse heauen bee among your bagges; or if you doe, that it is
but

but a dreame; and the flames of hell, that they are but imaginary, a Poets fable, nothing. Selfe-flattering fooles, yee shall one day finde that there is an heauen, but not for you: For as one well obserueth, there is not an vsurer named in person, in the whole booke of God, and so consequently, they will hardly finde their names written in the booke of life: hell is your home, and that your deceiued soules shall one day confesse, to your sensible and sempiternall woes: then shall yee weepe and howle bitterly, but *sero sapiunt Phryges*, fooles as ye are, when it is too late, and shall breake forth into these or the like lamentable exclamations; What haue our riches, rapine, robbery, bribery, extortions, oppressions, what haue they profited vs? loe, all is gone like a dreame, like a shadow, like a Poste that passeth by, like a ship that is passed ouer the water, like an arrow flowne thorow the ayre, and are become as if they had neuer been: then shall the rich *Nabals*, and couetous *Ahabs* of the world, wish they had been lepers, or as
poore

Psal. 91. 6.

poore as *Lazarus* all their liues long, or that they had neuer been borne, or that God, in their first creation, had made them some creatures of another kinde, as Toades, Serpents and Cockatrices: for then their miseries should haue ended with their liues; but as the Psalmist saith, An vnwise man doth not well consider this, and a foole will not vnderstand it.

Fiftly, a foole whatsoeuer hee findeth, hoordeth, yet knoweth not wherefore hee hoordeth it. The sneaking earth-worme is euer carrying loades of earth to his hole, yet for whome hee knowes not, or for whom hee would not: for wise men die, likewise the foole and brutish person perish, and leaue their goods for others; VVhat, for their children? They are indeede the liuing pictures of our selues, and a kind of eternitie lent to our bodies, who in some sort die not so long as their offspring liues; no, but for others, for strangers, for their enemies, sometimes for the iust and innocent, whose they are by right of inheritance, howsoeuer the
wic-

wicked by vsurpation detaine them from them; perhaps for some prodigall spend-thrift, that shall as lauishly and profusely throwe abroad, as euer they could eagerly scrape together.: The old father is neuer so good at the rake, but the succeeding child prooues many times better at the pitch-fork. Of all those liberall fauours, that King *Ahasuerus* heaped vpon *Haman*, his ambitious fauourite; who was inheritor after *Haman's* death? his kinred, friends, or any Syrian Courtier of them all? no, but *Mordecai*, a Iew, and his professed enemy. *Dauid*, not *Jonathan* succeedeth *Saul* in his kingdome, a stranger, not his sonne, a Bethlemite, not a Beniamite, not of his owne, but of another tribe: The reason heereof is rendred by *Ieremie*, I will giue their wiues vnto others, and their fields to them that shall inherite them: why? for euery one is addicted vnto couetousnesse, from the least euen vnto the greatest, from the Prophet euen to the Priest, euery one dealeth falsely.

Iere. 8. 10.

Sixty, and lastly, as a foole, so the world-

worldling hath a great desire to keepe his riches, and yet in keeping, loseth them, loseth himselfe; It is ealier for a camel to go through a needles eye, then for a rich man to enter into the Kingdome of heauen; and this is confirmed by the testimonie of no lesse then three Euangelists, to shew vnto vs how vncertaine, and almost impossible it is, for them that are rich in this world, to enter into the kingdome of heauen. But you can dissolue this riddle, I know; Our Sauour, you say, meant of such as trust in riches; and do not many of you trust in them? Doe not you say vnto the wedge of gold in the applause that your selues giue to it, thou art my confidence? Doe not you plant, build, purchase, adde house to house, ioyne field to field, grinde, teare, racke, extort to the vttermost? VVhat meaneth such costlinesse in your houses, delicacies at your tables, stately habilements vpon your wiues and daughters, insolent neighbourhood, like the malignant aspect of some vnluckie planet, discourtenances, disturbings, dispossessings of them,

them , but that you trust in riches ? Where is your trust in the liuing God meane time, riches in good workes, readinesse to distribute and communicate, which *Paul* preached to *Timothie*, and gaue him in charge to preach vnto the whole world, lest they should bee depriued of those incorruptible riches which God hath stored vp.

Let mee now say vnto the worldlings, as *Salomon* to the wicked, Ye simple ones, how long will yee loue simplicitie, and the scorers delight in scorning, and the fooles hate knowledge? turne yee at my reproofe. *Socrates* was naturally a foole, as that profound wizzard gessed, and *Socrates* himselfe confessed; but repairing the defects of nature by awfull industrie, and a superuisitant care ouer himselfe, became the wisest man in *Athens*. Eue-ry man originally is addicted vnto co-uetousnesse, an essentiall propertie of a foole; it is but conuerting miserie into mercie, avarice into almes, and yee shal bee wise indeed, become mercifull. The wise man saith, There is that scattereth, and

Pro. i. 32.

Pro. 11. 24.

Titus 3. 3.

and yet increaseth, and there is that withholdeth more then is meete, yet commeth to pouertie; then waste, and spare not (sayes the prodigall) God by his carefull prouidence will supply thy wants; but hee that to decline the gulf of auarice runs himselfe vpon the quicksands of prodigalitie, mends the matter, as the vnskilfull Chirurgian did his patients legge, when hee should haue put it into ioynt, he brake it quite asunder: *Dum vitant stulti vitia in contraria currunt*. It was his exhortation, who by his owne testimonie was also sometimes foolish, disobedient, deceived; Flee couetousnesse, and noisome lusts, and follow after righteousnesse, godlinesse, faith, loue, patience, meeknesse; or if you like that better, bee courteous still, be fooles still, but couet spirituall riches; but bee fooles to the world, that ye may be wise towards God; for the wisdom of this world is foolishnesse with God. Thus much, perhaps too much, of the first part, the person dying, *stulte*, thou foole.

The next circumstance that objects

it

it selfe to our consideration is his death, wherein two things were obserued: The moment, and the maner: The moment, or the time, and that generally considered, *Nocte*, in the night, and especially too *hac nocte*, this night; the first demonstrates his securitie, the second, the certaintie of his death.

His Securitie.

There be three common miseries apparently incident to mankind, diseasefull sicknesse, distressed pouertie, slaue-rie or seruitude: But there bee three other, which as they are diametrally crosse and opposite, so (me thinkes) they doe transcend the former, though the secure and suspectles world will scarce acknowledge them for miseries, to wit, sound health, abundant wealth, honour or dignitie. They are indeede in themselves *bona* goods, and from God *dona* gifts, and may bee as present helpes to bring to future happinesse, and yet they truely may bee called miseries, because in our iourneys to heauen, health often-

oftentimes is a greater obstacle or hinderance, then sicknesse, wealth then pouertie, honour or dignitie, then slavery or seruitude, and makes vs to forget God, to forget our selues. To instance onely in this rich man; in the pinching time of pouertie, no doubt but his soule would haue beene pinched also with the miserable condition of this, and happy fruition of that other life, and so would haue committed not much euill, which hee did, and would haue performed much good, which hee did not: but when hee was in the midst of his complements, as *Belshazzar* in the midst of his cups, when hee sayd vnto his soule, *Anima quiesce*, Soule take thine ease, *fortuna nostra cuncta permittit mihi*; my wealth will permit me to doe any thing, as *Nero* was wont to say of his greatnesse; did hee then thinke of speedie repentance, of approaching death, of the great account, which hee should one day make of his goods to God, of his foolish and idle speeches, for which hee must giue account at the day of iudgement?

If

If an enemy should threaten to assault vs on the day time, hee might bee preuented by our carefull watchfulnesse; here is a fearefull and ineuitable foe, comming *nocte*, in the night, when all our cares are buried, for *nocte requiescimus omnes*: Whilest he slept in the armes of securitie, as *Samson* in the lap of *Dalilah*, a sudden alarme is heard, Vp *Samson*, the Philistims are vpon thee; awake, O foole, death and destruction are vpon thee. God that before had reprieued him many yeeres, now will not spare him one night; for hee saith not, this weeke, nor this moneth, nor this yeere, but *hac nocte*, this night; this particle *hac* strikes him as it did *Belshazzar* with a spirit of stupiditie, at the sound whereof, you may reade the very characters of death in his face; his countenance is changed, his heart fainteth, his knees faile him. Deferred execution is some comfort, though but small vnto the poore delinquent, but present death strikes him welnigh sencelesse, like vnto him, who, seeing his house on fire, stood still ga-

Luke 13.

zing at his owne misfortune , able neither to bring, nor call for helpe. Suppose hee did sue to God for his distracted soule, as the carefull gardiner for his fruitles figtree, Lord, let it alone this yeere also , till I digge it , and dongue it, as if hee were minded before his death to build some famous Hospitall in part of satisfaction , for his former wrongs , yet few bee the birds, that in their life time droppe such feathers, and to leaue our good deedes to bee performed by corrupt Executors, is not so laudable, or with good *Zacheus* to make restitution , if euer any were so minded , but *Zacheus* ; no matter, saith God, *hæc nocte* , this night thou shalt die : if not this yeere , thou knowest, Lord, that my garners are ful and plentiful with all manner of store, that my sheepe doe bring foorth thousands and ten thousands in our streetes, yet let me see these disposed on whilst I liue , which is but a span , a moment of time , that there bee not question made of them when I am dead. To other sinners , God hath giuen yet some
time

time of repentance, to some fourtie yeeres, as hee did to Israel in the wilderness, to some fourtie dayes, as to repentant *Nineueh*, to this rich man; not fourtie houres, not fourty minutes, for *hac nocte* stands irreuocable: Foole; this night shall they fetch away thy soule.

Hence we may obserue, what a besotted madnesse it is in men, in a vaine perswasion that they shall see many dayes, to sing sweet lullabies to their sencelesse soules, and to promise to themselues a successfull fruition of their liues and liuings for many yeeres; whereas they cannot performe the certaintie of one succeeding houre. Hap-
pie men, if riches could prorogue the terme of life, or after death commute any penance for them in the spirituall court of hell: alas they cannot so much as in this life free them from sicknesse, sorrow, disgrace, old age, no, not from the least paine in the head, ach in the teeth, grauell in the kidneys, gowte in the legges; nay, saith the Apostle, when men cry peace and safety,
C 2 then

1. Thet. 5. 3.

1. King. 14.

Psa. 37. 35, 36

Num. 18. 33.

Iudg. 16. 23.

then sudden destruction commeth vpon them, as trauaile vpon a woman with childe, and they shall not escape: Hee knew it by experience, who sayd, I my selfe haue seene the wicked in great power, and flourishing like a greene Bay tree, but hee passed away: *Quid etiam nunc*, as the Prophet speaketh, yea, at that very instant of time, in the height of his pompe and pride, and loe hee was not, I sought him, but he could not bee found. Deaths fatall dart strikes them suddenly, and when it is least suspected. Did not the wrathfull God slay the Israelites, whilest their lustfully desired Quailes were yet betwixt their teeth? Were not the assembled nobles of the Philistims slaine by *Samson* at their triumphall sacrifice, euen when they made a great sacrifice vnto *Dagon* their god, because their god had deliuered *Samson* their enemy into their hands? *Ieroboam* is stricken whilest he striketh: *Herod* is eaten vp of wormes whilest hee braueth: *Nebuchadnezzar* is turned out of the Societie of men, to accompany with beasts, whilest hee
bo-

boasteth: *Julian* is smitten from heauen whilest hee blasphemeth: *Iobs* sons are slaine at a banquet, *Ioab* at the altar, *Eglon* in his summer house, *Sisera* in his tent, *Isbosheth* vpon his bed asleepe,

Quem dies vidit veniens superbum,

Hunc dies vidit fugiens iacentem.

For who can tel what a day may bring forth?

Behold now ye despisers, and wonder at the hand of God, you that are in league with death, and make truce with the graue, you that say vnto your soules, Take your ease and bee at rest, for to morrow shal bee as this day, and much better: put not the euill day far from you, which the Lord hath put so neere you: remember your Creator before the dayes shall come, wherein yee shall say, Wee haue no pleasure in them. It is reported of the Cretian *Epimenides*, that hee tooke a nap of fortie seuen yeeres long in a caue; they that say fewer, say enough; sure I am, God hath giuen vnto many of vs, to some twentie, to some thirtie, to some fourtie, to some fifty yeeres, euen

till gray headed age, the blossome of the graue, bids vs prepare our winding sheete; and yet sinfull sluggards as wee are, God may say vnto vs, as hee did sometimes to the rebellious Israelites, Hitherto haue I called, and yee haue not answered: hitherto, I say, may God well complaine, that hee hath called vnto vs, and that not after one or two, but after sundry meanes and manners, like a zealous and true preacher, sometimes affrighting vs with the shrill trumpet of *Esay*, the menaces of the law, sometimes affecting vs, with the well tuned cymbals of King *Dauid*, the mercies of the Gospell, often sending his creatures to preach amongst vs. It is not long (you know) since the ayre began a most prodigious, and portentuous sermon, threatening our land with a blazing Comet, as it did *Hierusalem*, that famous Citie, a yeere before her fall: Foure seasons haue beene changed, because wee can finde no season to repent in; our springs of water haue been dried vp, and our grasse withered with the drought in summer, so
that

that wee had iust cause to take vp the complaint of the Prophet, How did the beastes groane? the heards of cattell were perplexed because they had no pasture, yea the bleating flockes vpon the parched mountaines were destitute for want of foode. Death it selfe is got into the pulpit, and hath made a sad and solemne funeral, and yet, as yet, God can neither awake vs from sin, nor winne vs to repentance.

Ioel 1.18.

The ambitious man is proude, he disdaines to heare of repentance; for hee is not humbled vnto this day: The conceituous man returnes home from a Sermon of repentance mustie, and melancholy, as the yong man did from Christ; for he hath great possessions: The vsurer is planet stricke at the very name of repentance; for, except *Zachew*, shew me the vsurer that euer repented: The rich cormorant, or rather corneuoerant, sings so long in his heart; Be merrie my soule, till at length his soule is taken from him, and the deuils make merrie with it in hell: The lawyer hath no leasure to repent, specially in the Terme

Wisd. 4.9.

time; and in the vacation with *Martha*, hee is troubled about many matters: The young man seldome or neuer dreames of repentance, hee hath not so much time to spare from his nimble gadding after vanities: The olde man whose wisdome is, or at least should be, a gray haire vnto him, and an vnspotted life his olde age, will deferre and post off repentance from time to time, and with the sluggard in the *Prouerbes*, desire yet a little more sleepe, a little more slumber.

Gen. 30.30.

Shew me that Christian, who, in a sensible sorrow for his innumerable sins, will say vnto the world, as *Iacob* did to *Laban*; Thus long haue I serued thee, and looked to thine affaires; It is now time to prouide for my selfe, and to trauaile to mine own house, to forsake the pleasures & profits of this transitory life, and to make prouision for my soules health. Indeed many of vs runne apace for a while in the pathes of righteousnesse, as if we would bee at heauen in a trice; but then beholding with cowardly and carnall eyes; what a tedious iourney

ney it is thither, on a sudden wee waxe wearie, as *Iacob* did by the way to *Haram*, when he slept vpon a stone, and fall fast asleepe vpon a harder pillow then euer *Iacobs* was, our former stonie and sensles securitie.

This is the deuils policie, and in this, me thinkes, he is not much vnlike vnto your cunning and artificiall cheaters, who meeting in play with some simple gamster, giue him at first voluntarie leaue to winne their money, that in the end they may securely sharke him of all hee hath: Euen so deales the deuill, hee is contented for a while to be overcome by an ouerly and superficiall repentance; but like a cunning cheater he reserueth still one tricke to himselfe, whereby he will hazard (if not haue) that sole and inestimable treasure, the soule it selfe.

To conclude this point: Pray we therefore, that the flight of our departing soules be not vpon the Sabbath-day, in the rest and tranquillity of our sins, nor in the frost and winter of the hardnes of our sin-cōgealed hearts, nor *nocte*, in the mid-

Rom. 13. 12.

midnight of security, when wee least suspect or expect it: *nox* is so called a *no-cendo*, because if men then walke without light, they may easily fall and hurt themselves. Let vs therefore, who profess our selues Gods people, walke as it becommeth children of the day; Let vs hence forward prepare for our departure out of *Sodome*, the sinke of sinne, to flie into little *Zoar* a citie of refuge, to accelerate our repentance.

Lastly, let vs so comport our selues, in the whole course of our liues at all times, that we bee found sleeping or secure in our sinnes at no time, but especially not at that time, when our Lord and Master, Christ Iesus our Sauour, shall come, to reward those, whom hee shall find waking and waiting for his comming, with eternall felicitie in heauen.

The certaintie of his Death.

As the Sonne of *Sirach* asked the proud, *quid superbis terra & cinis*, so I the

the couetous, *quid concupiscis terra & cinis*, Why doest thou couet earth and ashes? whenas if it were possible for thee to possesse as much ground, as euer the deuill shewed vnto the Son of God, yet at length thou shalt bee driuen from itall, as the people of *Canaan* were driuen from the land, which they thought their euerlasting inheritance: *Liquenda tellus, & domus, & placens uxor*, we must leaue houses, lands, wiues and children, all that wee haue, and, as *Iob* speaketh, goe to the house appointed for all the liuing. Time was (a short time God wot) when as Man, the noblest part of the world, created in admirable perfection and beautie, as being indued with a participation of the most transcendant graces that could bee competent to any creature, was not onely in regard of the soules essentiall purity, the engrauen character of the Creators Image, but also in respect of the most sound and healthfull temperature of bodie, made euerlastingly happie, without misery, without mortalitie: If a glorious heauen aboue him, a fruitfull earth

Iob. 30. 23.

earth vnder him, seruiceable creatures about him, could giue him solace and felicitie, hee was not scanted; but then Man fell from holinesse, and so from happinesse, and lost the fauour of the Creator, together with the good of the creature.

Gen. 3. 17.

Loe, now the case is altered, for no sooner had *Adam* through the seducement of *Eue*, in tasting the forbidden fruit transgressed, but God serued this sentence of execution vpon him; Dust thou art, and to dust thou shalt returne againe. *Adam* first felt the smart, and by reason of his hereditarie contagion of his disease, all his sinfull progenie must follow. *Statutum est*, it is now enacted, that all men shall die. The father of lyes may delude thee with a peremptorie negation, saying, Ye shall not die at all: What, such goodly creatures as you, die for an apple, or for some fruit of so small value? Tush, God doeth but scare you with threatnings; Eate, sinne, for ye shall not die at all. Our old mother *Eue* may thinke to mende the matter with a mincing hesitation, Perhaps
yee

ye shall not die: But the Father of truth, Almighty God, whose iudgements are more resolute, then the Decrees of the *Medes* and *Persians*, tels thee by a direct affirmation, Thou shalt die, *Morte morieris*, thou shalt die the death. Wert thou as valiant and victorious as *Moyſes* & *Iofuah*, the two famous captains of the people of *Iſrael*, as strong as *Sampſon*, the terrour of the Philiftines, as wiſe as *Salomon*, the mirrour of all wiſedome vnder the Sunne, as rich as *Ahaſhueruſh*, or *Nebuchadnezzar*, the wealthieſt in the world; as faire as *Abſalom*, fairer then the ſons of men; as holy as the Apoſtles *Peter* and *Paul*, yet *morte morieris*, thou ſhalt die the death; nay were thy yeares the yeares of *Meſhufalem*, nine hundred ſixtie and nine yeares, and euery day in euery yere, as long as the day of *Iofuah*, when the Sunne ſtood ſtill in *Gibeon*, and the Moone in the valley of *Aialon*, and euery houre in euery day, as long as the houres of King *Hezekias*, when the ſhadow of *Ahaz* diall went ten degrees backward, yet *morte morieris*, Thou ſhalt

Gen. 3. 19.

Ecciel. 6. 6.

shalt die the death. So saith the Preacher, Though thou shouldest liue a thousand yeares thrise tolde ouer, yet remember that all goe to one place.

1. Tim. 6. 6.

This may teach vs not to loue the world, because wee must leaue the world, or the world will leaue vs; and this is done two wayes, First, by learning with Saint *Paul*, whilest wee liue in this world, in all estates to bee content. *Cibus & potus* (saith *S. Hierome*) *sunt diuitie Christianorum*, Meate and drinke with the Gospel is good cheare, Godlinesse with contentment is great gaine. To haue if it were possible *Nabals* flocks of sheepe, *Nimrods* herds of beasts, all the riches of *Crassus*, or *Cressus* would be a great gaine indeed; but a godly contentation is a greater gaine then that; *David* esteemes and extolles it aboue golde, yea aboue much fine gold, nay aboue thousands of gold and siluer, *verse 72.* nay more, aboue all gold and siluer, aboue all the Mines in the new world, & moneys in the whole world, aboue all riches, *verse 14.* It is an heauen vpon earth, and will bring

Psal. 119.

at

at length from earth to heauen. The world is like a butterflie with painted wings, *vel sequendo labimur, vel assequendo ladimur*, either wee faile in pursuing of it, or when wee haue gotten it, it is so vaine, that it giues no contentment; VVe often faile in pursuing of it; so saith the Prophet, He that getteth riches, and not by right, shall leaue them in the midst of his dayes, and at his ende shall bee a foole. A worldlings wealth is oftentimes the secret plotter, and chiefe conspirator in his vntimely death. *Naboth* was proclaimed traitour, not because hee was attached of pretended treason, but because it was the intended purpose of King *Ahab*, thereby to get his vineyard. *Seneca* had not died so suddenly, had not the tyrant *Nero* enuied his masters Lordships aboue his learning, his wealth aboue his wisdome: *Plures nimia cangesta pecunia curâ strangulat*, whereas the righteous shall inherite the land, and liue therein for euer.

Secondly, when wee haue got it, it is so vaine, that there is nothing therein,

Ier. 17. 11.

2 King 21.

Psal 37. 29.

in , that can content the vnbounded minde of man : Beauty cannot, not Italian beauty, it is but *forma defectiois*, not *perfectiois*, a forward blossome soon nipt; nor pleasure, it is but a bitter pill lapt in sugar, *λυγυρμας* as *Philo Iudeus* calles it, a bitter sweet thing; nor riches they are but baits to ensnare vs ; nor ambition, it is but a feather tossed with the winde; nor gay apparell, it is but ragges ; nor goodly houses, they are but fuell and faggots against the day of doome. *Semiramis* had this motto engrauen vpon her tombe, *Si quis rex pecunia indiget, hoc monumentum diruat*: If any Monarch wants money, let him search this monument : Afterwards King *Darius* reading the Motto, ransackes the Monument, wherein hee findes an emptie Sepulchre, entertaining his befooled auarice in this language, *Nisi insatiabilis esses, nunquam sepulchrum mortuorum attigisses* : Wert thou not insatiably couetous, thou wouldest not sacrilegiously haue defaced the tombes of the dead: So all things in the world haue an emptinesse and

and extreme vacuitie, deluding vs with many a promising Motto, as if they could content our discontented hearts, whereas they purchase to the possessors nothing but anguish and vexation of spirit. Here is the true difference betweene earthly things, and heavenly things; the one are desired much, yet being obtained, they content little; the other are desired little, yet once gained, they satisfie much; And therefore lay not vp for your selues treasures here on earth, where the mothe and rust doe corrupt, and where theeues breake through and steale; for these are neither *vera*, nor *vestra* (saith S. Bernard:) But lay vp for your selues treasures in heauen; no mothe can corrupt, no theeues can breake through and steale, nor death, nor the deuill, those two Arch-theeues of the world, no winde from the wilderness, no violence of the *Sabeans* can burst in, where Christ hath treasured vp your life and your saluation.

Secondly, by casting all our care vp on God. Let olde *Menedemus* in the

Mat. 6. 10.

1. Pet. 5. 7.

Psal. 40. 20.

Psal. 34. 10.

Esay 49. 15.

Comedie rise early, and rest late, and eate the course bread of sorrow, and after a tedious and odious miserie goe to the deuill for his labour: But (saith *Peter*, Cast you your care vpon God; for he careth for you: So likewise *Dauid*, I am poore and needie; but the Lord careth for mee. For how shall hee (quoth Saint *Augustine* vpon that place) not care for thee now, who cared for thee being yet vnborne? *Qui curam tui habuit antequam esses, quomodo non habebit curam tui, quum iam hoc es, quod voluit ut esses?* The young Lyons doe lacke and suffer hunger; but they that feare the Lord shall want nothing that is good: They shall want indeed, as did sometimes *Elias*, *Lazarus*, *Paul*, because it is good for them sometimes to want; but they shall want nothing that is good for them to haue, vnlesse they bee wanting to themselues. Can a woman forget her child, and not haue compassion vpon the son of her wombe? If they should forget, as some may be, yea some haue beene so vnnaturall, yet will not I forget thee (saith God)

God) vnto his disconsolate and afflicted *Zion*. Esay 49.15.

It was our Saviours saying to his disciples, and in them to all good Christians; Take no thought what ye shall eate, or what ye shall drinke, or where-with yee shall bee clothed: therefore, saith the sluggard, wee must not care at all. I answere, These words are not an absolute prohibition, forbidding all moderate care; for euery man must labour in his vocation, and prouide for his own, namely, for them of his household, otherwise he denieth the Faith, and is worse then an Infidell; but an inhibition onely, forbidding immoderate carking, whereby a misers heart is buried in the furrowes of the earth, and cares of this world. After that God had made man, he put him into the Garden to digge it, and dresse it; not to sit him downe in an arbour and sleepe, or in a silent contemplation to becom a meere spectator of the world; but to digge it and dresse it. Christ had a bag, Benjamin a sacke; prudent prouision is enioyned, distractiue care condemned: I

Mat. 6. 31.

1. Tim. 5. 8.

Gen. 3. 10.

Mat. 6. 34.

will therefore conclude this point, as our Sauour concluded his Sermon vpon the Mount; - Take no thought therefore for to morrow; for to morrow shall take thought for the things of it selfe, sufficient vnto the day is the euill thereof.

Now I am arriued at the last words of my text, namely, the Manner of his death, in these words, *repent animam tuam*, they shall fetch away thy soule.

Luké 16 13.

There bee three things (saith one) that gape and listen after our death: our friends for our goods, the wormes for our bodies, and the deuill for our soules: For as the soules of them, that die in the Lord, against the Saduces in Christs time, and Atheists in our age, die not instantly together with the bodie, but liue with the Lord, and are carried by glorious Angels into *Abrahams* bosome: So likewise the soules of the reprobates at their death, against the opinion of the Stoickes, who held that the soules onely of the noble and vertuous were Immortall, are fetched away from them, and carried by foule fiends

fiends into the bottomlesse pit of hell. This word *repetere* in this place, doth properly signifie to snatch, or fetch away by violence, as who should say, when death comes once to discharge the rich mans soule of that rotten tenement of clay, his bodie, hee is compelled to make a forced entrie, *lege & legionibus*, by might and right. A godly man so willingly puts off his flesh, as a man would put off his clothes at night, making a voluntarie resignation of his soule to God. As a swan, so Father *Simeon* in his old age, and ready to leaue the world, did sing more sweetly then euer hee did before; O Lord now lettest thou thy seruant depart in peace according to thy word. *Paul* in his life-time desired to be dissolved; and to be with Christ, and *Stenen* at his death; O Lord Iesu receiue my spirit. So comforted in his life, so happy in his death, is euery one that is borne of God. But how froward and fearefull a wicked caritiffe is to leaue the world, let guiltie *Garnet* tell vs, who at the grim face of present execution; of a courageous Pa-

Phil. 1. 23.

Acts 7. 59.

pist, prooued in his end but a cowardly Professor of the Anti-christian faith. Death to a righteous man is Gods Gentleman-Vsher, conducting his not dying, but departing soule into heauen, a chamber of presence, wherein hee shall see God as he is, and behold him face to face. Death to a wicked man is the deuils Serieant catchpole, bum-bailiffe to drag & draw his froward & vn-toward soule into hell, a dungeon of horroure, where at length both body and soule shalbe rent into ragges without passion, without compassion. The former mans life may be fitly termed a Tragicall-Comedie, which howsoeuer it begins or proceeds, yet ends merrily; heauines may be in the euening, but ioy commeth in the mornning: The life of the latter a Comickall-Tragodie, it hath often a merrie beginning, but euer a mad ending; a sad Catastrophe, *repent animum tuum*; they shal fetch away thy soule.

Our goods are sweet vnto vs, and therefore to haue them taken away would grieue vs not a little: Our good name

name sweeter ; a good name is a mans best monument, and that Epitaph shall last as it were written with a pen of iron , or point of a Diamond , that is made vp of vertuous actions; and therefore to haue that taken away would grieue vs more: but *animam tuam* , to loose the soule, how it would grieue a bodie, aske the deuill himselfe. Skin for skin, goods and good name, all that euer a man hath would hee giue for his soule , yea, and more then euer a man hath too, if it were possible; but it will cost more (saith *Dauid*) all will not serue the turne; *Repetent animam tuam*, They shall fetch away thy soule.

Iob. 2. 4.

Psal 49. 8.

The obseruation is this, and it ariseth naturally out of the text, without any straining to the words at all, that to a meere carnall minded man vnwelcome death is fearefull; fearefull in the preparation, fearefull in the separation. First, fearefull in the preparation; for death, as the Philosopher speaketh, being of all terribles the most terrible, to the naturall man it is euen death, to remember death.

Ephes. 4. 8.
1. Cor. 15. 54.
Luke 23. 43.

Psalm 138.
2. Tim. 2. 13.

One reason hereof may bee the too much loue of this present life; another, *pæna damni*, the losse, not of heauen, but of the drossie earth his gold, which tortures and torments him more then the losse of heauen: but the true and principal reason hereof is want of Faith, because hee doeth not certainly belecue, that Christ Iesus hath ledde captiuitie captiue; that hee hath swallowed vp death in victorie by his death, and opened vnto vs the gates of eternall life. There is a two folde certaintie of our Faith, a certaintie of the Obiect, and a certaintie of the Subiect. One of the Obiect; as that there is a life euerlasting, that Christ died for the sinnes of the world; both certaine by the promise of God, and thus farre the carnall man goes: Nay, the deuils themselves haue this faith; for they belecue and tremble: but that this life euerlasting was prepared for him, that Christ died for his sins, which is indeed the true subiect of faith, he cannot be resolued; he may say with *Dauid*: Blessed is the man whose sins are forgieue; but he cannot

not turne *Dauids quorum* into *Pauls ego*,
and say, whereof I am chiefe; or if
chiefe, but chiefe of them which shall
be damned, which is a wofull *plangite*;
not chiefe of them which shall bee sa-
ued, which is a ioyfull *plaudite*. A cer-
taine rich man told his visitant friends,
that he was willing to die, but that hee
feared theeues, that is, Legions of de-
uils had beleagured the passages in the
midle region among the cloudes for
him, as he should passe to heauen.
Doubtlesse most restles, and most vn-
quiet is the minde of that man that
doubteth of his owne saluation. What
auaileth it thee, be thy estate neuer so
happie, if it bee miserable to thy selfe?
What comfort is it to a King, to weare
a Crowne of gold, albeit in great hap-
pinesse of estate, if he be not perswaded
of the enioyment thereof? what sound
sollace is it to a sinfull soule; to know
that there is a life euerlasting, and yet
knowes not whether hee shall heare,
Come yee blessed, or goe yee cursed, it
being a very dictate of nature, that no
man is happie, but hee that so thinketh
hima-

himselfe, the felicitie thereof consisting, not in an happie expectation, but in the present perswasion.

Whereas it is obiected, that the soundest and most regenerate faith that euer was, hath bin mixed with doubtfulnesse, ouercast with cloudes, shaken with the stormes of terroures, and beaten with the winds and raines of temptations:

Wee must vnderstand, that there is a double kinde of infidelitie or doubting, a doubting of plaine abnegation, deniall, renouncement, such as is the doubting of the reprobates, who haue no hope of a better life, nor looke for the ioyes of the world to come. Secondly, a doubting of wrastling, combat, and contention, and so euery Christian doubteth in faith, nay, there was not any Christian so happily guarded, by the strength and munition of Almighty God, that hee could escape the combats and counterbuffes of a troubled conscience. Looke vpon *Abraham*, the father of the faithful, vpon *Moses* when he was called from *Egypt*, vpon

on *Gedeon* in the threshing floore, vpon *Samuel* when he was sent to annoint *Dauid*, and feared the malice of *Saul*, vpon *Elias*, when hee hidde himselfe from threatning *Iezabel*, vpon *Mary* and *Zacharie*, vpon all the Apostles of Christ, whom he often vpbraideth in the Scripture with little faith, and no faith; yet afterwards wee reade, that with the streames of their blood they watered the plants of their profession, desiring rather to die with honor, then to denie with infamie. Our Sauour himselfe naturally feared death, as *Lombard* speaketh, *Ex affectu sensualitatis*, dying vpon the Crosse with such hideous outcries, as if all the mercies of God had died with him; but not *Ex affectu rationis*; eschewing death *secundū se*, yet vndergoing death *propter aliud*, giuing himselfe for vs an offering and a sacrifice of a sweet smelling saour vnto God. The wicked, on the contrary, are cowardly daunted, and desperately dismayed with the terrours of a bodily death, and therefore their soules are violently taken from them, as it is in
my

my Text, *Repent, &c.*

Eccle. 41.1.

Secondly, in the separation, two things make death tolerable; the facilitie of dying, and the felicitie of dying, both which are wanting to the wicked at their death: the facilitie of dying, O death, how bitter is the remembrance of thee, vnto the man that hath rest in his possessions, vnto the man that hath nothing to vex him, but hath prosperity in all things; instead of a right disposition at his ende, which makes the force and feare of death to bee of no continuance, this man is miserably perplexed on all sides, hauing his memorie failing him, his tongue faulting, feare on the one side of him, despaire on the other, the deuill without him, his owne conscience within him, both accusing him of his most hainous sins, his wife before him, like the mournful turtle lamenting the losse of her mate, his children & friends round about him, some crying, some crauing, all catuing for themselves; so that to see *tot vultures ad vnum cadauer*, so many crows to one carion, I may iustly say

as

as *Erasmus* did in a like case, *Nunquam audiui mortem operosior*, This is no easie dying.

Secondly, they want the felicitie of dying: Now there is *duplex felicitas*, a double felicitie, a felicitie in the way, a felicity in the countrey, the one of grace, the other of glory. The first is outward, or inward: outward, that our valleys stand thicke with corne, that they doe laugh and sing, that our garners are full and plenteous, with all manner of store, that our sheepe doe bring foorth thousands, and ten thousands in our streetes, that our oxen are strong to labour, and that there is no decay in our cattell; these are *felicitates in via*, blessings in the way, which blessings are communicated to the wicked also here on earth, and that in abundance, as *Iob* speaketh of the thriving of the wicked, Their bull gendreth and faileth not, their Cow calueth, and casteth not her calfe, they call their little ones, like a flocke, and their children daunce.

Iob 31.12.

Inward: as righteousness, peace of
con-

Rom. 14. 17.

Prou. 15. 15.

Luke 16.

Prou. 14. 15.

Psal. 139.

conscience, and ioy in the holy Ghost. Now as for peace of conscience, it is alwayes non-resident in the hearts of the wicked, and where that is not, righteousness and ioy in the holy Ghost will neuer pitch their tents. I may say of conscience, as *Zeno* was wont to say of a wife, that it is either *perpetuale refugium*, *aut perenne tormentum*, a daily friend, or a desperate fiend; a good conscience, saith *Salomon*, is a continuall feast: The feast of *Ahasbuerosh* lasted an hundred and fourescore dayes; but the peace of conscience is a continuall feast, a dayly Christmas to the good man; as the rich glutton, so the godly fareth deliciously euery day. The wicked are often merry, sometimes mad-merrie, but all is but from the teeth outwards; for in the midst of laughing the heart is sorrowfull, and the end of their mirth is heauinesse. As it is sayd of Gods holy Spirit, so may it bee said of conscience, if thou couldest climbe vp into heauen, it is there, if goe downe into hell, it is there also, if take the wings of the morning, and remaine in the vttermost parts,

parts of the sea, there also shall it finde thee out. The Pythagoreans, alwayes to bed-wards, were wont *ad lyram canere*, to play themselves asleepe with musicke, thereby to take the sweeter and the sounder rest: so perhaps thou mayst play thy conscience asleepe, for a while, with the musical ioyes and toyes of this world; but at length, especially at the howre of death, it will awake like a giant refreshed with wine, and will prooue as terrible vnto thee, as euer did that death-presaging dreame of *Richard* the third, when he thought that all the deuils in hell had haled and pulled him in most hideous and vgly shapes, *Quod non fuit somnium*, as one supposeth, *sed conscientia scelerum*, which was not a fained dreame, but a true terrour of a troubled conscience.

Secondly, there is *fælicitas in patria*, a felicity of the countrey, when the godly shall heare it, Come ye blessed of my Father, inherite the Kingdome prepared for you from the foundation of the world: but the wicked shall bee thrust out of doores, among dogges,
and

Reuel. 22. 15.

Luke 16. 25.

and forcerers, and whoremongers, and idolaters, and whosoeuer worketh or maketh lyes: to the one in death there is a cessation of all euill, and an indowment of all good; to the other an endowment of all euill, and a cessation of all good: in the former all paine is turned into pleasure; in the latter, all pleasure into paine: so saith father *Abraham* to hell-perplexed *Dives*, Sonne remember, that thou in thy life time receiuedst thy pleasures, and likewise *Lazarus* paines; therefore hee is comforted, thou art tormented: remember that thou surfettedst thy selfe with the varietie of delights, feeding thy eyes with vanities, thy hands with extortions, thy belly with iunkets, thy backe with veluets, thy eares with musicke, thy heart with iollities, and all without controule; but hunger-starued *Lazarus*, was scorned, disgraced, his body being nothing but scabs and scarres, biles and botches, and putrifying sores, from the crowne of the head, to the sole of the foote; therefore the state of both is changed; hee is comforted, thou art

tor-

tormented; because thou faredst deliciously every day, & flauntedst it in purple and fine linnen, therefore now thou shalt frie in the purple flames of hell, and not obtaine a cup, no not a drop of colde water to coole thy scorching tongue; but *Lazarus* that lay (poore creeple) at thy gates, disconsolate & vnregarded, finding more kindnesse from thy dogges then from thy dinner, is now entertained to dine with Christ at the table of eternall ioy, whilest thou art sent packing into hell, to shift and scramble amongst dogs and deuils vnder the table of euerlasting vengeance; because thou wouldest not part with a crumme to gaine a crowne, therefore he is comforted, thou art tormented; according to that comfortable speech of Christ to his disciples, and in them to his whole Church, Verely I say vnto you, yee shall weepe and lament, but the world shall reioice; yee shall be sorrowfull, but your sorrow shall bee turned into ioy; and therefore their ioy into sorrow, and into such a sorrowe, as can neither bee perceiued by the eye,

E

receiued

Iohn 16. 20.

receiued by the eare, nor conceiued by the heart of any man : for at the great and generall day of iudgement, when no man shall either bee condemned, through the enuie of *Crassus*, or defended by the eloquence of *M. Antonie*, but sentence shall bee grounded vpon true desert, not partiall desire, they shall no sooner put their heads within the gates of hell, but shall bee tormented, both *Obiectiue*, and *Subiectiue*, as the Schoole-men speake.

Obiectiue, all their senses, both outward and inward shall be afflicted and affrighted with most fearefull objects: Their seeing either with the vncōfortable sights of children, kindred, and other of their friends, who by their lewd examples are brought into the same condemnation with themselues; this shall much aggrauate and increase their paines : or else with the ghastly shapes of vgly deuils; but especially they shall fret and vexe themselues, and it shall be more bitter and irkesome vnto them then all the paines of hell, yea of a thousand hells, if there were so many,

ny, when they shall see those triumphing in Glory, hauing their mouthes filled with laughter, and their hearts with ioy, whom they on earth persecuted, tortured, martyred: Their hearing with the roarings of fiends, and hideous outcries, such as were neuer heard in *Ramah*: Their smelling with stinkes, more loathsome then the noysomenes of *Caluarie*: Their tasting with rauinous hunger, and bitternes of gall: Their feeling with inextinguishable flames: Inwardly also their minds shall contemplate nothing but endlesse infelicity; their memories recount ancient and thrice most unhappie sinnes; there phantasies present most fearefull visions.

Subiectiue, also in regard of their places: for as in heauen one starre differeth from another in glory; so likewise in hell one damned soule differeth from another in griefe, being so much the more wretched, by how much the more wicked; for the punishment shall bee inflicted according to the proportion of the sinne: They that deuoure

1. Cor. 15. 41.

Luke 10. 47.

widowes houses, and for a shew make long prayers, the same shall receiue greater damnation : *minus Fabritius, quam Catilina puniatur, non quia iste bonus, sed quia ille magis malus, & minus impius, quam Catilina Fabritius; Catiline* shall bee more tormented in hell then *Fabritius*, not because *Fabritius* was a good man, but because *Catiline* was more wicked then *Fabritius*; and heere their torments will yet appeare more fearefull, if wee consider, that they shall bee,

First, for the extent of them, vniuersall, vexing euery part of the body, and power of the soule; the body shall bee tormented, because it would not obey the soule; the soule, because it followed the rebellious body; both body and soale, because they followed the instigations of Satan, and left the directions of Gods holy spirit.

Secondly, for the diuersitie of them. Manifold torments inuented and inflicted by tyrants haue beene hideous, the teeth of wilde beasts, hote glowing ouens, cauldrons of boyling oyle, fierie

rie brazen bulles, pounding to death in morters, rowling in barrells of nailes, roasting vpon spits, tearing the ioynts asunder; *innumera pestes Erebi*, fire vnquenchable, the immortall worme, sulphureous brimstone, intolerable thirst, weeping, wailing, & gnashing of teeth, darkenesse more palpable then all the fogges of *Egypt*.

Thirdly, for sharpenesse inestimable. Hell and the vn sufferable torture of the damned doeth without mercie afflict those whom it once taketh holde of. A liuely example hereof is propounded vnto vs in the person of the rich glutton, who could say of these intolerable discriptions as *Eneas* did sometimes of the troubles of *Troy*, *Et quorum pars magna fui*: His gesture and effects doe shew the excessiue greatnesse of his paines: He craued with more streames of teares, then euer *Esau* sought the blessing, a little refreshing, a droppe of water, and could not obtaine it. But what if all the riuers in the South, all the waters in the Sea had beene graunted him? his tongue notwithstanding

1. Sam. 1. 44.

would haue fried still : or what if his tongue had beene eased? his liuer, his lungs, his heart, his armes, his legges, would haue fried still. As *Abner* called fighting a sport : So the greatest mi-
series that can betide the wicked in this world, are but Playes and Sportes, Maskes and May-games comparatiue-ly, and in respect of those torments they shall feele in hell.

Lastly, and mostly, for continuance, eternall. The short and momentarie vexations of this world shall no sooner cease vnto them, then the eternall torments of hell shall begin, and, which is most fearefull, shall neuer end : this word neuer is a feareful word. Be their bodies burnt to death in this world, those flames will goe out with their ashes : But they that are cast into hell fire, shall there lie, and crie, and frie for euer, *ubi per millia, millia annorum cruciandi, nec tamen in secula liberandi*: Where they shall remaine as many yeeres, as there be haire vpon thy head, starres in the firmament, mores in the sunne, drops of water in the sea, leaues in the
autumne:

autumne : All these must be doubled, nay redoubled, euery one must make a thousand, nay ten thousand, and yet their torments shall haue no end.

Mat. 23. 33.

Thus you see the state of the wicked, that it is fearefull in death, before and after death. S. Bernard vpon the like meditation, breakes foorth into the Prophets eiaculation, with application to himselfe, saying, *Quis dabit capiti meo aquam, & oculis meis fontem lacrymarum, vt praeueniam fletibus fletum, & stridorem dentium.* O that my head were water, and mine eyes a fountaine of teares, that with temporall weeping in this world, I might preuent that eternall weeping and gnashing of teeth in the world to come. Wouldest thou escape these terrours? Wouldest thou not bee afraide of death? then feare God: For as Salomon saith, This is the beginning of wisedome, not only *principium*, but *praecipuum*, not the principle, but the principall thing to preuent and expell all feare. The Lord is my light and my saluation, whom then shall I feare? the Lord is the strength of my life,

Iere. 9. 1.

Psal. 37. 8.

Pfal 118. 6.
John 8. 44.

Pfal. 3. 4.

life, of whom then shall I be afraide? of man? No, saith *Dauid*, The Lord is on my side, I will not feare what man can doe vnto me. Of the deuill? indeed the deuill was a murtherer from the beginning; yet he cannot touch a hogge to hurt it without Christs permission, much lesse my soule, being the diuiner character of my makers image. Of death? Death, I know, is the curse of the Law; but Christ hath satisfied the Law for me, and then if no Law, no sin, and if no sin, then death hath no sting; well may death hisse, but hee cannot hurt me. Of hell? Though I should walke through the midst of the valley of the shadow of death, yet will I feare none ill, no hell, why? for thy rod, and thy staffe, they comfort me. Euery true Christian then, and one that feareth God is a greater conquerour, then *William* the Conquerour, as one wittily, nay greater then *Alexander* the Great, or the great Turke: for whereas they in many yeres conquered some few parts and parcels of the earth, hee that is borne of God ouercommeth in one

one houre, with one acte onely, the whole world, and all things in the world.

To feare our bodily enemies (as Christ tolde his Disciples) is base and flauish, a distractiue and destructiue feare, which ouerthroweth all assurance of faith and spirituall comfort: Feare not them which kill the bodie, but are not able to kill the soule; but feare him, who is able to kill both bodie and soule in hell. The most indulgent frowne of an earthly parent expects an awfull reuerence from the childe: how much more should wee, which are children of our Father which is in heauen, stand in a reuerende and regardfull awe of God? Let vs feare God therefore, not as bad seruants, fearing the stripes of their great Master; but as louing sonnes, fearing to displease a good Father. *Timeamus eum cum dilectione, & diligamus eum timore,* Let vs in all our courses bee so carefull to doe his will, that we may feare him with a pious loue, and loue him with a reuerend feare. Let vs serue the Lord

Mat. 10. 28.

Psalm. 111.

F

with

with feare, and reioyce vnto him with reuerence, that at what time soeuer hee shall call vs, *nocte*, or *die*, by night, or by day, by the first death, or by the second iudgement, wee may bee euer so prepared, to finish our course with ioy, that our eares may neuer heare the horrors of the valley of the children of *Hinnon*; but that we may be made partakers of those perfect blessings of Assosiation, Come; of Benediction, ye blessed; of Inheritance, possesse; of Glorie, the Kingdome; of Election, prepared for you before the foundations of the world were laid: where there shall be *vita sine morte, dies sine nocte, securitas sine timore*, life without death, day without night, securitie without feare, tranquillitie without labour, pleasure without paine, nothing that is euill, but euery thing that is good.

FINIS.



MEDITATIONS
OF
CONSOLATION.

PSAL. 94. vers. 19:

*In the multitude of the sorrowes that I had
in my heart, thy comforts haue re-
freshed my soule.*



L O N D O N
Printed for I O H N H O D G E T S.

M.DC.XXI.

22nd Nov 1881

177 02



Mr. J. H. Roberts
177 02



177 02

177 02

A T R E A T I S E
 concerning the repose
 and pacification of minde,
*among the sundry temptations
 and afflictions of
 this life.*

C H A P. I.

*Against the griefe and sorrow for the losse
 of our goods and substance.*



Mong many griefes which disquiet the mind, that is not the least, which men conceiue for the losse of their wealth, and possessions, when they fall into distresse and want, hauing before abounded and enioyed plentie. Wherefore to raise vp the mind which is thus cast downe, and to incourage the distressed heart, among others not a few, these considerations will afford great comfort. First the promises of God, know-

B

ing

ing that all things in heauen and earth are in his hands, which he will blesse, if we feare & serue him, & which wil by our disobedieñce become accursed, if we despise him, as it is most fearefully set downe in the twentie sixt of Leuiticus, and the eight and twentieth of Deuteronomie, both for the comfort of the godly, and the terrour of the wicked. Behold, the eye of the Lord is vpon them that feare him, and vpon them that trust in his mercie, to deliuer their soules from death, and to preserue them in famine. Therefore take no thought, saying, What shal we eate, or what shal we drinke, or wherewithall shall we be clothed? for your heauenly Father knoweth you haue need of those things. Where it is not vnworthy the obseruation, that the *Euan-*gelist saith not, *that God knoweth, but your heauenly Father knoweth you haue neede of those things, by that louing Name, more to strengthen and assure vs if wee serue him.* For godlinesse hath the promise both of this life and the life to come, and is great gaine, if a man bee content with

Psal. 33, 18, 19

Matt. 6, 31, 32.

Chrysostom vpon that place.
1. Tim. 4, 8.

1. Tim. 6, 6.

with that which hee hath; for wee brought nothing into the world, as *Iob* confesseth of himselfe, and it is certaine that we carry nothing out.

Iob. 1. 21.

Secondly, the vnchangeable trueth of God, of which nothing euer failed; for it standeth for euer; and neuer returneth void. And this God so true, so immutable, hath promised helpe, and all good things to the humble and contrite in heart, and such as feare him, whereof there bee infinite examples in Scripture, which are written for our learning. *Ioseph* sold of his brethren, cast into prison at the false accusation of his mistresse, and there his feete held in the stockes, and the yron pearced into his soule: But hee is made ruler ouer all Egypt, and the second man next vnto *Pharaoh*, so that without him, no man should lift vp his hand or foote in the whole land. *Daniel* a captiue, made gouernour ouer the whole prouince of *Babel* by *Nebuchadnezzar*. *Daniel* is cast into the lyons denne, at the accusation of *Darius* counsell, but no hurt was done vnto

Iosua. 21. 45.
Esa. 40. 8.
and *55. 11.*

Psal. 34. 6, 7,
8, 9.

Rom. 15. 4.

Gen. 37.

Gen. 39.

Psal. 105. 18.

Gen. 41.

Dan. 2. 48.

Dan 6. 23.

2. Cor. 1. 4.

him because hee beleueed in his God, and a decree was made, that all men should tremble and feare before *Daniels* God. How many were *S. Pauls* afflictions! Hee reckoneth vp a long and pitifull Catalogue, yet comforted in them all, that hee might comfort others, which are in afflictions, with the like comfort, wherewith hee was comforted of God. Many other examples there bee in the Booke of God, but these are sufficient to assure vs, that hee which hath promised is able to doe it.

Iob 37.

1. King. 22. 22.

Ionas 2. 7.

Iohas 4. 7.

Thirdly, his power and prouidence, whereby hee hath made all things of nothing, and gouerneth and disposeth all his creatures in heauen and earth, as *Elihu* setteth downe at large, so that nothing falleth out but by his will and appointment, and therefore we reade, that hee commanded the deuill to bee a false prophet in the mouthes of all *Achabs* prophets. And the worme to smite the gourd which shadowed *Ionas*. And the Whale which swallowed vp *Ionas*, which is a singular obseruation,

seruation, to teach vs, that nothing falleth out, but according to his good pleasure, as wee may see of Haile, Snowe, Frost, Thunder, Tempest, &c. Besides all that, hee giueth the beasts their food, and the yong Rauens that crie, prouiding that of the filth of their nests should breede wormes, where-with they be nourished vntill their feathers appeare blacke, vntill which time their dam's leaue them as though they were none of theirs. Adde to this, how the lillies of the field are more glorious then euer *Salomon* was in all his royalty; and yet neither labour, nor spinne, how a sparrow falleth not vpon the ground, but by the will of God, where-of two are sold for a farthing. And learne not to distrust, but that God, who hath granted life, will also provide maintenance, for euen the very haire of our heads are numbred, and not one of them shall fall without his will. Did not God feede his people with Manna, and gaue them water out of the rocke? And was not *Eliab* fed of the Rauens, and after nourished

Psal 48.

Psal. 143. 9.

Matth. 6. 28.

Matth. 10. 30.

Exod. 6. 16.

Num. 20. 11.

1. King. 17. 6.

verie 1.6e

Eſay. 65. 24

Eſay. 49. 15.

Ephes. 1. 4.

Rom. 5. 10.

Phil. 2. 17.

Luke 2. 7.

Gal. 3. 13.

Mat. 27. 31.

Iohn 15. 10.

by a poore widowes oyle and meale, wonderfully increased, till God sent raine vpon the earth? And was God *Eliahs* God onely? Is hee not likewise ours? Or is he not the ſame Lord Almighty and mercifull, who before wee call will anſwere, and while we ſpeake will heare? For, as it is in the ſame Prophet, hee hath a dearer and a more intire affection towards vs, then a mother hath to the ſonne of her wombe; for though ſhe could forget her childe, yet our God cannot forget vs, becauſe we are grauen euen vpon the palmes of his hands.

Fourthly, the vnſpeakeable and exceeding loue of God towards vs: For before we were, he of his mercie choſe vs to be his children, and when wee were his enemies, ſent his owne Sonne to reconcile vs vnto him, who tooke vpon him for our ſakes the forme of a ſeruant, and ſuffered reproch, neede and pouertie, hate and contempt; and laſt of all death, and that the curſed death of the Croſſe. And how can wee now bee carefull for

for corruptible maintenance, or doubt of his fauour? Againe, wee belecue to enioy hereafter a kingdome, and euerlasting life; And shall we now be wedded to this short life, which is but a spanne long, and like a shadow, nay a winde and a vanishing cloude, and so vaine, that *Esay* is commanded to cry, that all flesh is grasse, and all the grace thereof as the flower of the field? Besides, when wee confesse God to be our Father, and in this name commend our selues vnto him in our daily prayers, shall wee once dreame that hee will not prouide for our maintenance? No, Christ reasoneth thus, that if we who are wicked can giue good things vnto our children, how much more shall our Father which is in heauen? Wherefore to end, since God hath elected vs, when we were not, redeemed vs by the death of his owne Sonne, when wee were his enemies, and assured vs of euerlasting life (beside the creating of vs of nothing, & sanctifying of vs by his spirit) shall we either forsake him, or at any time murmure for the losse of worldly riches?

Luk. 12. 32.

Psal. 103. 12.

Iob. 7. 2.

Egi. 40. 5.

1. Peter 1. 24.

March. 7. 11.

Iob 1.

Iob. 41.

riches? Let vs remember *Iob*, The Lord gaue, and the Lord hath taken away, blessed be the Name of the Lord, and he gaue *Iob* twise so much as hee had before.

C H A P. II.

Against the griefe for losse of worldly preferment and Honour.

Ezech. 16. 4.

FIRST, if wee doe not ouer greedily desire them, we shall not impatiently bewaile their losse; and wee shall not desire them, if wee haue layed the true foundation of Christianitie, which is humilitie, and the knowledge of our selues: For the iust man laboureth first to vnderstand his sinne, to bewaile it, to amend it, and to returne to his God; and this ought to be our studie, then shall wee bee cast downe with the consideration of our selues, who are borne in filth and sorrow, and the first voice wee vtter is of teares and griefe, because wee enter into the valley of miserie subiect to all casualties

casualties and dangers, alwayes in feare,
and not one minute of an houre certain
of life, a thing so fraile, that wee reade
of some destroyed with thunder, some
oppressed with the fall of an house,
some deuoured with the sword, some
wasted with famine, some consumed
with the pestilence, nay many with
griefe, and not a few with ioy, and a
thousand other more light occasions.
So that a man may well say as *Eliphas*
did, that a man is borne to miserie, as
the sparkes to flie vppward, and that eue-
ry one liuing is but vanitie. All which,
with infinite the like, may worke in vs a
contentment, especially knowing that
we are but dust, clay and ashes. And
these be our best mettrall, borne in sinne,
wherby we cōmit such things as offend
God, defile our selues, and polute our
consciencs, and become the children
of Death: For by sinne Death entred
into the world. And therefore an anci-
ent father hath left vs a good precept,
that euery night, before we lay vs down
to sleepe, being alone, and without trou-
ble, we should bring foorth our bookes
of

Iob. 1. 19.

Iob. 5. 7.

Rom 5. 12.

Christiforme
vpon 51. Psal.

Colos. 2. 14.

1. Cor. 1. 30.

Ephes. 1. 5, 6, 7,
8, 9, &c.

Mat. 20. 30.

of accompts, euen our consciences, and there humblie confessing and acknowledging our debts, blot them out by repentance, taking holde by a lively faith of that full satisfaction which Christ Iesus hath made, who cancelled the obligation that was against vs, and hath fastned it vnto the Crosse, and is made vnto vs of God the father Wisedome, and Righteousnesse, and Sanctification; and Redemption, that we by him may be made holy, and wise, and righteous, and free, and so reioyce in the Lord, to the prayse of the glory of his grace, wherewith he hath made vs freely accepted in his beloued.

Secondly, the due consideration of the blindnesse of ambitious men might soone quaile and abate the sorrow for losse of worldly preferments, which those that seeke so greedily, aske they know not what, as Christ answered the woman, who desired, that one of her sonnes might sit on his right hand and the other on his left in his kingdom: For often times they that are so desirous to be aloft, doe but seeke their

their speedier and more grievous overthrow. Haman who was exalted above all the Princes of Ahashuerus, within one twelue moneths space was hanged vpon a paire of gallowes fiftie cubites high. And it is obserued of the learned, that proude men in the Scripture are commonly called fooles, rather then Adulterers, Vfurers, or any other offenders, which yet are not wise.

Hester 9.6.

Thirdly, call to mind, how that not many wise, nor many mightie, nor many noble are called, but God hath chosen the foolish things of the world to confound the wise, and the weake things of the world to confound the mightie, and vile things of the world, and things that are despised hath God chosen, and things that are not, to bring to nought things that are, that hee that glorieth might glorie in the Lord. For all flesh is as the flower, and all the grace thereof, as the grasse of the field, the grasse withereth, the flower fadeth, because the spirit of the Lord bloweth vpon it. And therefore S. Paul who had the true estimate of things,

1. Cor 1. 26,
27, 28.

Ier. 2. 24.

Esa. 40. 6.

coun-

Phil. 1. 5. 6 7.
8. 9. &c.

counteth his Circumcision the eighth day, his kindred of Israel being of the tribe of *Beniamin* (which aswell as Iuda had the King chosen out of it) and an Hebrew of the Hebrewes, and to bee a Pharasie, &c. and all other things but losse, yea doun, that he might winne Christ, and be found in him, &c. as followeth in the Philippians, a chapter full of rauishing comfort to a Christian heart.

Let this be a fourth thing of Meditation, to make vs weane our selues from the immoderate loue of worldly honour, and to beare patiently the losse thereof, if so it please God to trie vs. Euen that *Adam*, the father of vs all, by pride when hee would needes be like vnto God, cast both himselfe and his posteritie into euerlasting condemnation, and this is the deuils practise, sayth *Chrysostome*, to carrie men vp aloft, that he might throw them downe headlong with greater force. Wherefore one of the ancient fathers calleth humilitie, the Christians triacle made of the serpents head, while he treadeth vnder his feete

Anken vpon
the 19. P salme.

feete all those things which might prouoke him to be proud, & to exalt himselfe. And therefore the example of *Iob* is so much commended vnto vs, who was more wary sitting among the ashes, then *Adam* was in the midst of the delights of Paradise. For hee could answere his wife prouoking him to impatience, that shee spake like a foolish woman: for why should wee receiue good at the Lords hand and not receiue euill? acknowledging that it was the hand of the Lord, when the deuill did so strike him, not looking to the instrument, but vnto the authour of all things, which gaue him leaue.

Iob. 2. 10.

Further, what great folly is this that we, who pray continually, Leade vs not into temptation, yet notwithstanding hunt after honours, and seeke preferment by all meanes, which bee the chiefe snares of the deuill wherewith hee entangleth men? For if it should so please our God to set vs forth to bee made a gazing stocke vnto the world, and vnto Angels, and vnto men,

to

1. Cor. 4. 9, 10,
11, 12, &c.

Col. 3. 3, 4.

*Luther vpon
the 6. to the
Galatians.*

Gal 6. 14.

to hunger, to thirst, to bee naked, to bee buffeted, and haue no certaine dwelling place, to bee persecuted, to bee euill spoken of, and to bee counted as the filth of the worlde, and the off-scowring of all things, as the Apostle speaketh; yet euen in this we should reioice and bee glad, for our reward is great in heauen: For we are dead, and our life is hidde with Christ in God; and when hee which is our life shall appeare, then shall wee also appeare with him in glory. And to say all in one word, what and how great therfore ought our care to be, to humble our selues; because pride hath so infected vs, and so possessed our secret parts, that though we dayly strue to subdue it, yet it will neuer be cleane ouercome? And what madnesse is it to abhorre affliction, and the Crosse, when a Christian ought to take it willingly vpon his shoulders as his greatest glory? God forbid, saith *S. Paul*, that I should glory in any thing, but in the Crosse of Iesus Christ, whereby I am crucified to the world, and the world

world to mee ; For to the godly , euen
this is an easie yoke and a sweet bur-
then.

Mat. 11. 30.

C H A P. III.

*Against the losse and want of bodily
pleasures and delight.*

First, if any will follow me, sayth
Christ, let him denie himselfe and
take vp his Crosse and follow me.
For he that will saue his life , shall lose
his life, and he that loseth his life for my
sake, shall saue it. So ought wee to bee
weaned from the pleasures and delights
of this world , that wee must be readie
to suffer euen the shamefullest death of
all for Christs sake, that his life might
be made manifest in our flesh: For they
that are after the flesh, saucour the things
of the flesh ; But they that are after the
spirit, saucour the things of the spirit. For
the wisdom of the flesh is death ; but
the wisdom of the spirit is life and
peace, because the wisdom of the
flesh is enmitie against God ; for it is
not

Luke 9. 23.

2. Cor. 4. 11.

Rom. 8. 5, 6,
7, 8.

Gal. 5. 24.

not subiect to the law of God, neither in deed can be. So then they that are in the flesh cannot please God: But they that are in Christ haue crucified the flesh, with the affections and concupiscences thereof: but wee feare so much the name of crucifying, that we will neuer come nigh the crosse: So farre are we from taking it vp of our owne accord, like *Simon* of *Syren*, we will not beare it, except it be forced vpon vs; whereas our conuerfation (being Christians) ought to be in heauen (despising all worldly things) from whence wee looke for our Sauour the Lord Iesus Christ.

Phil. 3. 20.

1. Cor. 3. 16.

1. Cor. 6. 15.

Secondly, doe you not know, saith the Apostle, that you are the temple of the holy Ghost? if any man defile the temple of God, him will God destroy. Are you ignorant that your bodies are the members of Christ? What then? shall I take the members of Christ, and make them the members of an harlot? Vpon which Saint *Austen* most godly and learnedly writeth on this sort, *Abfit*, God forbid, Our bodies are the members

members of Christ, for he is our head, and was man for our sakes. Wherefore thou that defilest thy selfe with filthy sinne, stay, whither wilt thou runne headlong? Spare Christ, acknowledge Christ who dwelleth in thee; for hee that offendeth, and goeth on stil in wickednesse, despiseth Christ, acknowledgeth not his Lord, and considereth not the price of his Redemption, the blood of the immaculate Lambe, by the sprinkling whereof hee was washed. What loue was this of our Lord, to make those that were seruants, his brethren? and as though this had been too little, he hath made vs his members, and further, temples of the holy Ghost. Goe to, then, thou that hast no care to keepe thy vessell pure, and without spot, whether despisest thou either Christ, whose member thou art, or the holy Ghost, whose temple thou art? Consider the eyes of the Lord are vpon the iust, and his eares are open vnto their prayers, and straitway addeth, which might terrifie those who deceiue themselves, and say,

C

I will

Pla. 34. 15.

Leo *sermone*
4to & quinto de
Quadragesima.

Reuel. 21. 27.

Ephes. 4. 30.

Gal. 5. 19, &c.

I will commit this or that. For God vouchsafeth not to behold such filthy things : heare therefore that which followeth, Christ seeth thee, and the face of the Lord is against them that doe euill, to cut off their remembrance from the earth. Wherefore seeing wee are the temples of the holy Ghost, let vs keepe our bodies pure and vndefiled, that wee may worthily entertaine so honourable a guest, and may hereafter be citizens of the new Ierusalem, into the which no vncleane thing shall enter ; and now while we liue in this present world, not grieue the holy Spirit, by which wee are sealed vp to the day of Redemption.

Thirdly, the workes of the flesh are adultery, fornication, vncleannesse, wantonnesse, idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, enuy, murther, drunkennesse, gluttonie, and such like, which whosoever committeth, shall not enter into the Kingdome of heauen; and seeing this is the trueth, let vs not take the losse of carnall and worldly

worldly pleasures ouer-heauily, if at any time God shall trie vs by pouertie, imprisonment, or age, or sicknesse, or any the like aduersitie.

Fourthly, there bee many reasons which might somewhat preuaile to pacifie and set our hearts at ease, and withdraw our mindes from the loue and desire of these worldly pleasures. First, he that would not, if he could, shake off the yoke of a cruell tyrant, euery man would iudge him vnwise: but these pleasures execute great tyranny and cruelty vpon the soules of men, and therefore to bee by all means auoided. Secondly, they infect the minde, oppresse the soule, dull the wit, and waste the body: such harmes, besides a thousand more (if particulars should bee reckoned vp) none, I am sure, would participate willingly. Wherefore *Barnard* did well paint out this pleasure, when as he described her sitting in a chariot, whose foure wheels were; The first, gluttony; the second, lust; the third, excesse of apparell; the fourth, idlenesse; and was drawn

Ephes. 5, 18.

Psalm 112, 3.

Cantic. 4, 1.

John 1, 6.

with two horses ; Prosperity , and Abundance ; and had two driuers, Securitie and Idlenesse. If hee had added the retinue that followed and waited vpon her; Griefe, Repentance too late, pale-faced Sickenes, Beggery, and Death , nothing could haue been said more. But it may be hee supposed, that euery one would iudge, by the quality of the mistresse, the nature of her handmaids : Thirdly , Epicures and belly-gods, who seeke nothing but ease and pleasure, choke in their hearts all holy cogitations , are enemies to godly studies, refuse good admonitiōs, and degenerate from men into filthy beasts. Be not drunke with wine, saith the Apostle, but be filled with the holy Ghost, manifestly teaching , that these two will not stand together : Happie is that ioy whose foundation is grace. Get fauour with God, and thou shalt be happie. Desirest thou riches ? Riches and treasures are in thy house. Desirest thou beauty ? The Lord said to his Spouse, Thou art all faire my Loue. Desirest thou life ? Christ is life. Desirest

fiest thou peace? Hee is also peace.
Desirest thou honour? It is the Fa-
thers pleasure to giue a kingdome to
his little flocke. And to end, Spirituall
ioy in the soule is a liuing spring which
neuer ceaseth, and cannot bee corrup-
ted, and that is that onely which all
men ought to reioyce in, euen to haue
the Lord for their God.

2. Cor. 13. 11.

Luke 12. 32.

Ierem. 9. 24.

CHAP. IIII.

That we ought not to lament immoderately for the Death of our Friends.

First, our friends departed be ei-
ther good or euill: Euill mens
friendship and familiarity is con-
spiracie against our God, and there-
fore their want and departure is not
to bee bewailed. As for good men,
they perish not, neither haue wee lost
them, but sent them before vnto the
Kingdome of heauen, whither wee
shall follow; and therefore must not
enuie them this blessing, neither need

Reuel. 7. 14.

1. The. 4. 13,
14.

*Ciprian de im-
mortalitate.
For death is
but a little ce-
remony,
whereby God
admitteth vs
into heauen.
Gen. 5. 24.*

Wisd. 4. 11.

Philip. 1. 23.

wee longer to mourne in blacke appa-
rell for them, who are clothed in white
robes, washed in the blood of the
Lambe, and serue him day and night.
Wherefore the Apostle sharply re-
prooueth those who lament the death
of their friends immoderately, in this
wise; I would not, brethren, haue you
ignorant, concerning them which are
asleepe, that yee sorrow not, euen as
others that haue no hope, for if we be-
leeue that Iesus is dead, and is risen:
euen so them which sleepe in Iesus
Christ God will bring with him: For
their death is not *exitus*, but *transitus*, a
passage to a better life; and therefore it
is well obserued, *Enoch* pleased God,
and was translated; and in the booke
of Wisedome it is said, that the righ-
teous is taken away, lest wickednesse
should alter his vnderstanding, or de-
ceite beguile his minde. Why then
should we lament those, who by death
are made partakers of blessed ioy, and
deliuered from manifold troubles,
which estate Gods children haue al-
wayes wished, euen to bee dissolued,
and

and to bee with Christ. Old *Sim-
on* when God had reuealed vnto him
Iesus CHRIST, the Saviour of the
world, in the Temple at Ierusalem,
whom hee promised hee should see
before hee died, then burst forth
into this hearty prayer; O Lord now
let thy seruant depart in peace, accor-
ding to thy Word. Wherefore to end
this, if we loue our friends now hauing
left the world, and living with Christ,
wee ought to bee willing, at the good
pleasure of our God, to goe vnto them,
and not once to dreame of their re-
turne vnto vs. For if we should exa-
mine our owne hearts, wee shall find,
that this great feare and griefe in the
time either of the sicknesse, or death of
our friends, commeth but of the want
of faith, and contempt of euerlasting
life.

Luke 2.29.

Secondly, wee must loue God with
all our heart, and with all our soule,
and with all our strength: Therefore
our friends are to be loued in God, and
for God. Man and wife are so nigh
knit together, and in so perfect a bond

Gen. 24. 67.

Rom. 8. 31.

2. Cor. 1. 3.

of loue, that they can quietly beare many and great aduersities, so long as they continue together, each receiuing comfort of other. And so we reade, that *Isaac* taking *Rebecca* to wife, left mourning for his mother: for though kinsfolkes and acquaintance die, yet this losse is tolerable, so long as the louing wife and her husband remaine together. Wherefore Christians ought to thinke the like, when they reade in Scripture of the loue of God towards his children, which cannot be broken, and so comfort themselves in the decease of their dearest friends? For how shal we doubt then to commit them into the hands of God the Father of mercies, when as we commit our soules and bodies vnto him? But peradventure thou wilt object vnto thy selfe, that it is thy sins which haue prouoked God to take from thee the sweet comfort and ioy of those thy friends: For answere: Thou wast a sinner when the Lord gaue thee those friends, whose want thou takest so heauily. And it was not thy desert which merited them.

And

And this chastisement of the Lord (as all things doe to those that feare him,) shall turne to thy good : For happily they might haue bin a meane to withdraw thee from the right way, and thy holy obedience vnto the Lord : wherefore follow *Iobs* patience and constancie alwaies, and in euery estate blesse and praise God, who giueth and taketh away friends at his pleasure, and remaineth vnto vs the same without change, euen a louing Father : For blessed is the people whose God is *Iehouah*. *Elcana* could comfort *Anna* being barren, and therefore in great anguish he said, Why art thou so sorrowfull, am not I better vnto thee then ten sonnes ? And shall we not receiue consolation, seeing God hath promised to be with vs, who is the Lord of all, and hath a more tender loue and affection towards vs, then a mother towards her children ? wherefore, if the case so requireth, let vs follow *Abraham* the father of the faithfull, and willingly offer vp our friends vnto God, as he did his sonne : for he can if it be best so, raise them againe from the dead,

Psal. 144. 17.

1. Sam. 1. 8.

Ela. 49. 13.

Gen. 22. 3.

John 11. 14.

Mat. 9. 18.

Psal. 34. 5-7.

Luk. 16. 21.

1. King 17. 6.

2. King 2. 23.

Dan. 6. 22.

Dan. 3. 18.

Ios. 10. 12.

Eusebius 4.
booke of his Ec-
clesiasticall Hi-
storie 3. chap. &
8. booke 7. chap.

Nazianzen in
his Oration
made in the
praise of Basil.

dead, as hee did *Lazarus* and *Iairus* daughter, or els giue vs other new friends, better or more faithfull then the former : for the hand of the Lord is not shortned, neither is his eare shut at the heartie prayer of the faithfull.

Thirdly, if wee be stedfast in Faith, and trust in God, we shall lacke no good thing, neither help, nor friends ; and if men want, all the creatures shall supply our necessities. The rich gluttons dogs licked *Lazarus* sores. The Rauens fed *Elias*. The Beares worried the children of *Bethel* that mocked *Elisba*. The Lions preserued *Daniel* in the den: And the fire the three children in the fornace. Haile and tempest destroyeth the enemies of Israel : And the Sunne standeth still at *Iosuas* commandement vntill he be reuenged. And we read in Ecclesiasticall Histories, that when Christians by their cruell persecutors were cast vnto wild beasts to be torne in pieces, they would not once touch them. To others, as to *Basil*s father, when he liued in the woods and forrest of *Capadocia*, both Buckes and Goates came and offered

offered themselves for his sustenance, by the space of seven yeeres, the time of his banishment. Wee all know that a Whale kept *Ionas* safe three dayes in his bellie: And a Fish brought *Peter* so much money as payed for his Tribute. The red Sea gaue place to the *Israelites*; and fire from heauen consumed two Captaines with their fifties, who were sent to take *Elijah*. And if these earthly things should faile, Angels shall minister vnto vs, as they did vnto *Abraham*, and *Iacob*, *Ezechias* and *Peter*: And in their absence Christ our Head and Defendour hath bound himselfe by his promise alway to be present.

Fourthly, seeing that the death of our friends is not by fortune or chance, nor yet can be hindered by strength or policie of man; It were great ignorance and presumption to blame that, which of necessitie must needs haue beene, and could not be eschewed. Our complaints and immoderate lamenting for them, is so farre from profiting of them, that they rather by the iust Indgement of God, prouoke the Lord to take other away

Ionas 1. 17.

Mat. 17. 27.

Exod. 14. 21.

2. King. 1. 10.

Ios. 5. 14.

Gen. 22. 1.

2. King 19. 25.

Actes 2. 7.

Mat. 28. 20.

Corin. 2. 9.

Reuel. 21.

1. Peter. 1. 4.

Rom. 8. 17.

Psal. 84. 4.

Luke. 16. 9.

away, as a due punishment vnto vs, For the bodies of our friends rest quietly in the graue, vntill the last day, when all flesh shall rise againe, and their soules liue with God in heauen; where is no sicknes, no grieffe, no trouble, no want, but ioy and glory that cannot bee expressed. And why should wee then mourne for those that are in so happie and blessed an estate? For being once deliuered from the prison of this bodie, they be taken vp into *Abrahams* bosome in Paradise, where they enioy the company of Angels, and are partakers of the feast of the Lambe in the new *Ierusalem*, whose foundations are laied with precious stones in the kingdome of heauen; which is called by diuers names, to set forth the excellencie and glorie thereof vnto our capacities, as the euerlasting Inheritance, Glorie, the house of the Lord, the Tabernacle and Temple of God, the Church triumphant in heauen, and such like. Now which of all the faithfull, departed in the Lord, haue wished to liue againe in the world, or haue returned againe from this place of ioy

ioy vnto vs in earth. Many of the godly, full of dayes, haue moſt chearefully left this body, and deſired moſt earneſtly to be diſſolued, and that they might be with Chriſt, where they might enioy the preſence of God for euer, and be ſatiſhed with the fatnes of his houſe, and drinke out of the riuers of his pleaſures. O happie and bleſſed day, when wee ſhall ſee Chriſt perfectly face to face, as hee is in himſelfe and in vs. Wherefore *Auſten*, to ſtirre vp his own heart, had woont to pray thus moſt ſweetly.

Phil. 1. 23.

Phil. 3 8, 8.

I loue thee my God, I loue thee, and would more and more loue thee; O Lord my God cauſe mee to deſire thee, to loue thee ſo much as I ſhould and as I ought, thou art infinite, and therefore oughteſt to be loued infinitely, eſpecially of vs thy Creatures, whom thou haſt loued ſo much, and for whom thou haſt done ſo many and ſo great things. Thou haſt made vs, thou haſt redeemed vs, thou haſt ſanctified vs, thou haſt preſerued vs, &c. O my ſoule loue, loue God who hath loued thee, and preuented thee in loue. O my ſoule pray and ſtrive

strine that thou maiest come to that heauenly Citie where thy God dwelleth; and much more doeth hee speake to this purpose. Wherefore to end, if we should compare the ioyes of heauen, and the life hereafter, and the glorie thereof, with the estate and condition, and honor of this world, both it and all things els, would seeme vile in our eyes, and those thrise blessed, who by death are entred into the rest of the faithfull, and haue tasted of the peace and ioy of the children of God.

CHAP. V.

*Concerning the diuers troubles and crosses
which befall euery man in his calling:
Against the which we may
thus comfort our
selues.*

First, there is no cause, why wee should either feare or flie labours; For God our most mercifull and louing Father hath layed them vpon

VS :

vs: In the sweat of thy browes, shalt thou eat thy bread. And man, sayeth *Eliphaz*, is borne to trauell, euen as the sparkes to flie vpward.

Gen. 3. 19.

Iob. 3. 7.

Secondly, all the creatures of God mooue vs to paines taking and labour. The Sunne, whose Tabernacle is in heauen, commeth foorth as a Bridegrome out of his chamber, and reioyceth as a mightie man to runne his race; his going out, is from the end of the heauen, and his compasse is about the ends of the same. The Moone keepeth her course and neuer ceaseth: The earth continually bringeth foorth abundant fruit, and is not wearied. The Pismire is such a patterne of labour, that the wise-man sends vs vnto her, as an example to be taught by, and in many other places of the same exhorteth vs most effectually vnto paines and labour, which were needlesse to repeat, being both many and well known.

Psal. 19. 5.

Pro. 6. 6.

Prou. 30. 26.

Thirdly, they feare not pouertie, and like crosses, who haue truely learned, that for their sakes Christ was made poore, that he might fill them with heauenly

Mat 8. 20.

1. Cor. 8. 9.

uenly riches, and eternall happinesse,
 The foxes haue holes, and the birds of
 heauen haue nestes, but the Sonne of
 man hath not where to rest his head.
 And wee know the grace of our Lord
 Iesus Christ, who being rich, for our
 sakes became poore, that wee through
 him might be made rich. And if we be
 ashamed now to suffer pouertie and
 want, and the like with him, how shall
 we hope to be made hereafter partakers
 of his glory?

C H A P. VI.

Of remedies against afflictions.

Mat. 7. 13.

Iohn 16. 30,
13.

First, afflictions be ineuitable, and
 cannot be eschued. We are com-
 manded to enter in at the strait
 gate; for the way is narrow that leadeth
 vnto life. Christ hath told his disciples,
 and in them vs, and all that professe his
 name, In the world you shall haue op-
 pression, you shall weepe and lament,
 but the world shall reioyce, and this is
 the

the way by which wee must enter into heauen. And this is a faithfull saying, that if we be dead with Christ, we shall also liue with him. If wee suffer with him, wee shall likewise reigne with him.

2.Tim.3.11.

Secondly, afflictions be necessary for the godly, and that is manifest by these reasons. First, our heavenly Fathers will is, that his children should be duetifull and obedient vnto him, and therefore reasoneth thus with his people: A son honoreth his father, and a seruant his master: If then I be a father, where is my honour? &c. Secondly, no repentance, no faith, no true submission, no heartie confession, and acknowledgement of sinne is found, except God by affliction and the crosse doe wring it out of vs: so hard hearted and so vntoward are we of our selues. Amongst many examples these may serue for prooffe. *Dauid* after the numbring of the people, when he was put to a strait and hard choise, and saw the plague denouring his Subiects, readie stretched out against *Ierusalem*, then said, behold, I

Mal.2.16.

2.Sam.24.17.

D

haue

2. Chr. 33. 12.

Dan. 4. 34.

Rom. 8. 29.

Luk. 24. 26.

2. Tim. 2. 12.

haue sinned, I haue done wickedly; but these sheepe what haue they done? Before nothing could stay him from his purpose, as it is in the third verse of the same Chapter. What made *Manasses* to confesse his sinne, and to pray vnto the God of his fathers: was it not his bonds, and captiuitie, and imprisonment? *Nebuchadnezzar* could neuer bee brought to know God, and to submit himselfe to the Almighty, vntill he was cast out from among men, to eat grasse as the oxen. Then he did honour him, who was the most High, and gaue thanks to him, that liueth for euer, whose power is euerlasting, and his kingdome from generation to generation. Thirdly, afflictions be profitable for Christians. Whom God did foreknow, those hath he predestinate to be made like vnto the image of his Sonne, who first suffered, and then entred into glorie, with whom also if we suffer, we shall also reigne: for if Christ our head was crowned with thornes, wee must not thinke to liue at pleasure and ease. The world hath persecuted him, it will also

also persecute vs, and it is enough for the seruant to be as the Master. Therefore the Apostles when they were scourged, and persecuted, went away reioycing, that they were found worthy to suffer for the Name of Iesus Christ: And Saint *Paul* in this behalfe, giueth thanks for the *Philippians*: And this was the counsell of God; who hath consecrated Christ Iesus the Prince of our saluation through affliction. And this is the way by which we must passe through vnto heauen. Our Lord and Redeemer when hee hung vpon the Crosse, and dranke vinegar and gall, hath himselfe begunne vnto vs, by the bitternes whereof we are weaned from the deceitfulnes of the pleasures of the world: So that all Gods children may say, as *Dauid* vpon experience did; It is good for mee Lord that thou hast chastened mee, for before that hee went astray: and indeed prosperitie maketh a man forget God himselfe. Hee that should haue beene vpright, when hee waxed fat, began to spurne trees and plants must be cut and pruned, els they

Mat. 10. 34.

AQ. 5. 41.

Phil. 1. 29.

Hebr. 2. 10.

Mat. 27. 34.

Psal. 119. 11.

Deu. 32. 15, 16

Exod. 5. 2.
Dan. 3. 15.
Prou. 30. 9.

Luke 15. 17.

Heb. 12. 5, 6,
7, 8, 9, 10, 11,
&c.

Rom. 15. 4.

will waxe too ranke, and become fruitles. Sharpe aduersity must keepe downe the pride and insolence of man, lest he despise God, & aske, Who is the Lord? Nothing made the Prodigall sonne to returne to his father, and confesse his fault, but that hunger and distresse hee suffered. And this is a singular place, which is in the Apostle: My sonne despise not the chastising of the Lord, neither faint when thou art rebuked of him; for whom the Lord loueth, hee chastiseth, and scourgeth euery sonne that he receiueth. If ye endure chastising, God offereth himselfe vnto you, as vnto sonnes, for what sonne is it, whom the father chastiseth not? Wherefore if ye be without corection, whereof all are partakers, then are yee bastards and not sonnes. The best comen-tarie vpon the which place, & the like, is a Christian meditation, submitting our selues thus to be taught and tryed, and framed vnder the hand of God. For if we shall consider the examples in Scripture, which are written for our instruction and comfort, then shal we see that

that Gods dearest children, as fine gold, haue beene tryed most sharply in the furnace of affliction. The corne must be threshed out, before it be fit to bee layed vp in the Garner, and through many tribulations must Gods Elect enter into the kingdome prepared. And therefore as a true note to know them by, they are sayd to come out of great afflictions. And Christ willeth all his to take vp their crosse and follow him. Their opinion therefore is very fond, and a conceited folly, who iudge the fauor of God only by prosperitie. Blessed are they, whose sonnes bee as the plants growing vp in their youth, and their daughters as the corner stones, grauen after the similitude of a pallace. But it followeth, wherein is set downe true happinesse indeed; Yea, blessed are the people, whose God is the Lord. *Luther* in his booke of Consolation, written vnto *Fredericke Duke of Saxony*, maketh mention of one, who vsed euery yeere to be sicke, and at one time escaping his ordinary disease, wept and lamented, because hee supposed, that

Reuel. 7. 14.
Mat. 16. 24.

Psal. 144. 12.

Luther.

Democritus.

James 1. 12.

Dan. 3. 29 31.

Phil. 1. 12. 13.

then God had forgotten him, and the naturall man by the light of reason could see thus much, that that man was most miserable, who neuer felt aduersitie. Wherefore to end, let that of the Apostle neuer goe out of our minde: Blessed is the man that endureth temptation; for when he is tryed he shall receiue the Crowne of Life, which the Lord hath promised to them that loue him.

Fourthly, afflictions tend and make to the honour and praise of the godly, as is most euident by these reasons: First, by the afflictions of the godly, the Lord is greatly glorified, while hee sheweth the power of his spirit in their constancie: For what caused *Nebuchadnezzar* to prayse God, and to write of the signes and mighty wonders of God vnto all people, and nations, and languages in the world; but only that *Shadrach, Meshach, and Abednego* yeeld their bodies, rather then they would worship any other God saue their own God? And did not Saint *Pauls* bonds turne to the furthering of the Gospel, euen in *Neroes*

Neroes Court, and no doubt many of the Courtiers were conuerted by the Apostle? Secondly, the trueth of the Gospel is sealed and confirmed by the blood of the Martyrs, by whose sufferings, many haue beene brought to the true knowledge and confession of God. Was not one of the theeues, who was crucified with Christ, seeing, and hearing the things that were done, conuerted? and did not the Centurion at the same time, vpon the like occasion confesse that Christ was the Sonne of God? And we read in the Ecclesiasticall Historie that euen hee which accused *Iames* the Apostle, the brother of *Iohn*, beholding his constancie, straight way repented, confessed Christ, and suffered for his Names sake. Thirdly, that when Christians and true Professors be banished, and persecuted from one place to another; by that meanes the world, as Gods felde, hath the seede of his Word sown in it, whereby the glory of God is much increased. When *S. Paul* was faine to flee from *Thessalonica*, he went to *Berea*, and from

Luke 23.40.

Mat. 27.54.

*Euseb. 2. booke
of Ecclesiasti-
call Histories,
9. chapter.*

Act. 17.

thence to Athens; and so in all these places preached Christ Iesus, conuerted many, and increased the Church. And not to adde many examples, doe but consider how many countreys *Paul* went thorow, while he sailed into Rome, and you shall see how greatly the knowledge of God, and life in Iesus Christ was by this meanes spread abroad. Fourthly, the deceits of the deuill, and the hatred of the wicked against Christ and his Church, is by their persecuting made manifest and apparant; for the serpent will neuer cease to tread vpon the heele of the blessed seede. The deuill is alwayes accusing Gods children, and prouoking vnto sinne, and resisting of God. Fifthly, thus the children of God, are mooued to thinke more earnestly of heauenly things, and to bee lifted vp by a true and liuely faith vnto Christ Iesus; who sitteth at the right hand of God the Father. For oftentimes the Lord hideth his fauourable countenance for a little from his children, that they might with the greater

Gen. 3. 3. 15.

Iob 2. 4.
Zach. 3. 1.

greater affection seeke him, and thus *Esay* speaketh of the faithfull, Lord in trouble haue they fought thee, and powred out a prayer when thy chastisement was vpon them. And the Apostle witnesseth, that tribulation bringeth forth patience; and patience, experience; and experience, hope; and this hope maketh not ashamed, that being a little while in temptations, the triall of their faith, much more precious then gold that perisheth, (and yet is tried by fire) might bee found vnto their praise, and honour, and glory at the appearing of Iesus Christ. For euen as golde when it is put into the furnace is cleansed from his drosse, and so becommeth purer and brighter; Euen so affliction purgeth, cleanseth, and consumeth sinne, and maketh all spirituall vertues more perfect. For it is to the heart, as the fining pot is for siluer, and the furnace for gold. Sixtly, the deliuerance of the godly from their persecutors, and out of their afflictions, are manifest testimonies of the power of God, and also sufficient proofes,

Esay 26. 16.

Rom. 5. 4. 5.

1 Pet. 1. 6, 7.

Numb. 14. 16.

Esa. 37. 36.

Psal. 127. 4.

Psal 91. 15.

Esa. 43. 2.

proofes, that his Church is not ruled and susteined by the helpe and policie of man, but dependeth onely vpon him: and therefore *Moyfes* when hee prayed for the murmuring Iewes, whom he had brought out of Egypt, added this as a reason, to perswade the Lord not to destroy them as they deserued, and hee had threatned, Lest the Egyptians should say, that the Lord was not able to bring them into the land which hee sware vnto them. And therefore *Ezechias* prayed in this sort against blasphemous *Senacherib*, Now O Lord our God, saue vs, that all the Kingdomes of the earth may knowe, that thou onely art the Lord. And thus much, that afflictions make for the honour and praise of God.

Fiftly, afflictions are sweet and pleasant vnto the godly. First, he that keepeth Israel doth neither slumber nor sleepe, and hath promised that euery childe of his shall call vpon him, and he wil be with him in trouble, & deliuer him, & glorifie him. VVhē thou passest thorow the waters (saith God to his people)

people) I will be with thee,& through the floods, that they doe not ouerflow thee, when thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee. Secondly, God is the Father of mercie and comfort, which comforteth vs in all our tribulations, that we might be able to comfort them that are in any affliction, by the same comfort, where-with our selues are comforted of God: for as the sufferings of Christ abound in vs; so our consolation aboundeth thorow Christ: & therefore we reioyce in tribulation, knowing that tribulation bringeth forth patience; & patience, experience; & experience, hope; & hope is not ashamed. Examples: *Peter* and the Apostles reioyced that they were counted worthy to suffer rebuke for the Name of Christ. *Paul & Silas*, after they had been beaten sore, and cast into the inner prison, and their feet made fast in the stockes, at midnight prayed, and sung Psalmes vnto God. In the Ecclesiasticall histories wee reade how willingly *Ignatius* offered himselfe to be

2. Cor. 1. 3,
4. 5.

Rom. 5. 3, 4, 5.

Act. 5. 41.

Act. 16. 23, 24,
25.

Eusebius in his
3. booke of his
Ecclesiasticall
story. cap. 39.
Ignatius in his
12. and last of
those Epistles
which go vnder
his name.

3. Cor. 4. 16,
17.

be deuoured of wilde beastes, that he might as good wheate be ground betwixt their teeth, to make bread pleasant and acceptable vnto God, and desired the Romanes, that they would not lament or hinder him from this honour. Infinite such examples there be. Thirdly, we faint not, saith *S. Paul*, though our outward man perish, yet the inward man is renewed dayly. For our light afflictions are but for a moment, and cause vnto vs a far more excellent, and an eternall glory: euery word in this golden testimonie is worthy due consideration. The affliction is called light, and the glory waightrie. The affliction momentarie, but the glorie eternall and euerlasting; and then what comparison is betweene them? God is faithfull, and will not suffer vs to bee tempted aboue that we shall be able, but will giue the issue with the temptation.

1. Cor. 10, 13.

Sixtly, the afflictions of the godly doe confirme and assure vnto them their adoption: For prooffe; first, that is an excellent place, whom the Lord loueth

loueth he chasteneth, and hee scourgeth euery sonne that he receiueth. If wee indure chastening, the Lord offereth himselfe vnto vs as to sonnes: For what sonne is there, whom the father chastiseth not? If therefore wee bee without correction, whereof all are partakers, then are we bastards, and not sonnes. When wee are iudged we are chastened of the Lord, that we should not bee condemned with the wicked world. Secondly, by many tribulations wee must enter into the kingdome of heauen, and thus wee must bee framed and fashioned like vnto the Image of Christ our Lord, who is the first borne among many brethren, and hee first suffered, and so entred into his glorie. Now if we will reigne with him, we must also suffer with him, And this is the marke to knowe one of Gods children by. Wherefore *S. Peter* saith, Reioice in asmuch as yee are partakers of Christs sufferings, that when his glorie shall appeare, ye may bee glad and reioice.

Seuenthly, the godly are not to feare

Heb. 12. 5, 6,
7, &c.

1 Cor. 11. 32.

Act. 14. 22.

Rom. 8. 29.
Luk. 24. 26.

1 Tim. 3. 13.

1 Pet. 4. 13.

1. Cor. 3. 12,
13.

*Austen vpon
the 60th Psalme.*

Matt. 7. 24, 25

Psal. 1. 3.

Rom. 5. 3, 4.

feare afflictions. First, because they haue not built either strawe, or wood vpon the foundation Christ, but siluer, gold, and precious stones, and therefore are not in danger to be consumed by the fire. In the furnace, saith *Austen*, chaffe is burnt, and the golde is purified, the one is turned into ashes, the other is clesed from his drosse. The worlde is the furnace, the godly are the gold, tribulation is the fire, by which they are made better, and is not to be feared. Secondly, they bee like vnto an house, whose foundation is layd vpon a rocke, which is not, nor cannot bee mooued though that the tempests, windes, and floods beate against it. Or as a tree planted by the riuers of waters, whose leaues fall not, but are alwayes greene, and flourish. And vnto an earthen vessell, which is neuer good for vse before it be burned in the fire.

Eightly, in afflictions vertues are made manifest and increased, sin and wickednesse extinguished. First, we reioice in tribulation, saith *S. Paul*, know-
ing.

ing that tribulation bringeth forth patience; patience experience; experience hope; and hope is not ashamed. And *David* confesseth of himselfe, that before hee was chastised he went wrong, but after he kept the word of the Lord; for God doth not then leaue his children, but humbleth them, and maketh them fit for him. Secondly, we drinke a potion prescribed by the Physician, willingly, and without any contradiction, because we hope it will rid and deliuer vs of that disease or sicknesse which we haue, and why then should wee refuse afflictions, which are Gods medicines to heale our soules? Wee sometimes send for the Chirurgion, who sometimes lanceth and searcheth the parts of our bodies, and yet wee reward them liberally, and entertaine them courteously. And shall wee say that God is either ignorant to cure the soules of his children, or els account him as anemie, when he sendeth afflictions? No, not one of all the Saints was euer crowned without tribulation.

Psalm. 119. 71.

*Gen. 4. 8.
Matt. 14. 12.
Act. 7. 59.*

Abel the iust was slaine: *John Baptist* had

had his head cut off: *Steuens* was stoned to death; and the like befell to the rest. Examples well knownen, which to reckon vp were infinite: Onely *Salomon* had abundance of pleasure, but that (as Diuines haue obserued) was the cause of his fall. As the starres do shine in the night; so doth vertue appeare in distresse and tribulation.

Ninthly, afflictions are terrible to the wicked onely, and the reasons bee these: First, the wicked know not the rottennesse and corruption of the flesh, and therefore seeke not for the helpe of the Chirurgion. Secondly, they repose not all their trust in God; neither are they perswaded of his prouidence, ruling and disposing all things: but suppose that calamities come either by chance, or fortune, or that they bee more grieuous then they deserue; for their heauen is here vpon earth, and the ioy of their hearts, settled vpon the things of this world: Thirdly, they neuer had any taste or feeling of the great loue of God towards them, and therefore they fret themselves, and
storme

storme at the chastisements of the Lord, not knowing it is of loue. The ground before it yeeld his fruit, is cut vp with the plough: The wheat before it maketh bread and become food for man, is both threshed and ground: The oliue and the grape be both pressed, before we can haue oyle of the one, or wine of the other. And what marueile is it then, though man bee perfected through tribulation? Doth not the Apostle confesse thus much, and therefore saith, Hee reioyced in his infirmities? The Prodigall childe was by hunger and want, brought to know himselfe, who abused prosperitie and abundance. And thus much for afflictions.

Heb. 12, &c.

2. Cor. 12, 8.

9. 10, &c.

Luk. 15, 19.

16, 17, 18, &c.

*Comforts and reasons of perswasion to quiet
the mindes of such as are borne
deformed.*

FIRST, we made not our selues, but as the clay is in the hand of the potter to make a vessell of what forme he will, euen so are we in the hands of the Lord.

Ier. 18, 6.

E

Secondly,

2. Cor. 12. 9.

Gen. 19. 16.

Dan. 4. 30.

Ezec. 19. 3.

2. Tim. 4. 17.

Luke 13. 32.

2. Pet. 1. 22.

Secondly, let that voice alwaies sound in thine eares; My grace is sufficient for thee, & the Lords strength is made perfect through weakenesse. What haue we giuen the Lord, that he should reward vs? Nay, rather what iudgement and punishment haue we not deserued by our many and great sinnes? Or are wee more precious vnto him, then *Lots* wife, and *Nebuchadnezzar*, of whom we read in the Scripture for our learning and example? Thirdly, there is no deformitie in the godly, and there is no beautie in the wicked; for sinne transformeth men into beasts, and therefore in Scripture bee called by their names, as *Ioarim*; And *Nero*, named for crueltie, a Lion: *Herode* a craftie Foxe: In generall, *Peter* calleth the godlesse, dogges returning to their vomite, and swine to the wallow of mire. This is therefore the care of Gods children, to decke and beautifie the minde, to wash their hearts, that they may present themselues blamelesse, and without spot vnto their God.

CHAP.

C H A P. VII.

Comforts against the griefe, by reason of deformitie comming by occasion.

First, the godly ought to reioyce and bee glad, that they bee made worthy to beare the markes of Christ in their bodies; if so it please God, that in persecution by Tyrants, their bodies either by racking, or other the like punishment be deformed. Thus did Saint *Paul*, reioycing that hee did beare the markes of Christ Iesus in his body: thus hee calleth the stripes and sufferings of his body, and also the anguish and terrour of the spirit, which in another place hee calleth the fierie darts of the deuill, of which wee may read in many places, which said places, bee worthy of diligent consideration. Againe, these deformities so occasioned (if they may bee named deformities) haue beene highly esteemed of Gods children. So wee reade that *Con-*

*Luther upon
the Galatians.*

*Gal. 6. 17.
Ephes. 1. 16.*

*1. Cor. 11. 23.
2. Cor. 6. 4, 5,
6.*

Theodoret in
his Ecclesiastical
historic 1.
booke and 11.
chapter.

Iohn 20. 27.

1. Kings 5. 27.
2. Chro. 26.
19. 20.
Luk: 1. 30.

stantine the Emperor kissed the wounds of their eyes, which in the time of their persecution were pulled forth for the constant witnes bearing vnto the truth, and receiued & entertained them most honourably : For indeed such deformities, bee rather ornaments to procure loue, then occasions of dislike. Christ our Sauour did beare the print of the speare in his body, and of the nailes in his hands and feete : wherefore wee ought not to bee ashamed of the like. But then, if by our sin and wickednes, we haue iustly deserued some mangling of the body, or otherwise some punishment vpon the same ; that ought also to be a remembrance vnto vs, to put vs in minde to bestow the rest of our life in an holy obedience. Examples: *Gehazi* and *Uzziah*, both which were stricken with leprosie for their offences: And *Zacharie* who was speechlesse, vntill the time of the Lords promise was performed, which he distrusted.

CHAP.

C H A P. VIII.

Concerning bondage and losse of libertie.

IT is no other thing then hath happened to the deare children of God, and many haue beene exalted to high places out of bondage, and others from the Princes throne haue beene brought to most vile seruitude. Of all these we haue many examples, both in holy Scripture, and in other writings. As for the first, *Ioseph* fetched out of prison to be the chiefe man in Egypt. *Manasses* for the second. *Zedechias* was taken prisoner of the king of *Babel*, had his sonnes slaine before his face, and his owne eyes put out. *Nebuchadnezzar* was thrust from the company of men, and made to liue with the beasts of the field. *Tamberlaine* when hee had subdued & taken *Baiezet* the great Turke, hee inclosed him in an iron cage, made him (being tyed in a long chaine) gather crummes vnder his table, and vsed

Gen. 41. 23,
24, & c.
2 Chro. 33.
13.

Ier. 52. 11.

Dan. 4. 18.

*Abbas V^{er}.
ge^{is}.*

Iohn 8. 30.

Gal. 5. 19, &c.

*Heb. 11. 35.
36, &c.*

him to tread vpon his backe, prostrated vpon his hands and feet when he tooke his horse. So did *Sapores* king of *Persia* deale with *Valerian* the Emperour, and pulled out his eyes. Our own Chronicles report of the shamefull death of *Richard* the third, after he had vsurped the Crowne for a time. The like we may read of many other: but these for prooffe are sufficient. Let vs also strue for the true libertie of Gods children, into the which Christ by grace hath brought vs, & then if the son make vs free, we are truely free indeed. As for vnlawfull libertie, the fruits thereof be such, as would cause any Christian to detest it, For they be Adulterie, Fornication, Vncleannes, Wantonnes, Idolatrie, Witchcraft, Hatred, Debate, Wrath, Emulations, Contentions, Sedition, Heresies, and the like, reckoned vp by Saint *Paul* with this fearefull addition; that those who doe such things, shall not enter into the kingdome of heauen. The godly haue in this world sustained all kind of exquisite torments, mockings, scourgings, bonds and prisonment,

sonment, and death it selfe, and would not be deliuered, to the end they might receiue a better Resurrection.

CHAP. IX.

*Comforts against the feare of sicknesse
and distrust, when we be cha-
stised with diseases.*

Seeing wee carrie about vs a bodie subiect to death, vpon which the sentence is passed, that wee are dust, and must returne to our dust againe, there is no cause, why we should (if it were but in this respect) feare sicknesse, which is but a way and a meanes vnto our end: For in deede the Christian and holy meditation of death, in time of the hand and visitation of God vpon vs, is an high point of spirituall learning, and a preseruatiue against many sinnes: First, it abateth the selfe loue that is in man, which is greatly increased by prosperitie, when all things fall out according vnto our wil: For health,

Gen. 3. 19.

Deut. 32. 15.

2 Kings 5. 15.
16, 17, 18, &c.

Esaï. 38. 9.

Psal 6. 32. 38.

strength, abundance, and prosperitie, cause the minde to bee lifted vp, and men to ouer weene of themselues, and euen kicke against the Lord. Secondly, it stirreth vp in vs, and increaseth those holy graces of Faith, Hope, and Repentance. Did not *Naamans* leprosie bring him to the Prophet *Elisha*, where being healed, he confessed there was no God in the world, but in Israel? Is it not a most notable prayer of *Ezechiah* in his sicknesse? Read the booke of *Iob*, and consider the effect of the chastisement of God vpon him. How many heartie prayers did *Dauid* powre out vnto the Lord in sicknesse? of these we haue sufficient testimonies. Thirdly, sicknesse sheweth most manifestly the frailty of man: for it bringeth down the lustiest bodies, wasteth their strength, and taketh away their beautie; so that they must needs confesse, that all flesh is as grasse, and the grace thereof, but as the flower of the field, which soone perisheth and fadeth away; and thereby wee are mooued to bid adew to the world, and seeke for that life which is euer-

eueralasting: In which there is neither age, nor sicknesse, nor grieve, nor any thing which may hurt vs. VVee all can be witnessses to our selues, that then wee are most humble, most sorrowfull for our sinnes committed, most seruent in prayer, most earnest to aske pardon, and, to say al in one word, best affected, when wee are sicke: But when wee be once restored to health, we forget God, and our selues, and returne to our former sinnes.

C H A P. X.

*Against the inconueniences of
old age.*

First, age cannot, if we liue, be eschewed; wee all waxe old like a garment. The whole worlde teacheth vs this: And the course of the yeere comming from the Spring to Summer, from summer to Haruest, and ending in Winter, is prooffe sufficient. Secondly, there be many singular priuiledges of yeeres, as reuerence; Thou

Psalm. 103. 26.

Leuit. 19. 32.

1. King. 12.

Thou shalt rise vp before the hoarse headed, saith God, and honour the person of the old man. Wherefore, as a great punishment, God threatneth to take away the aged, and their counsell neglected hath been the ouerthrow of kingdomes, as wee reade of *Rehoboam* the sonne of *Salomon*. Againe, Age should bee no derogation to due praise; ripe fruit is most pleasant, and old wine most wholesome: Wee like ancient coines, and make great account of old pictures, as precious monuments worthy to be reserued; and why then should wee set light by old men, who haue wisdom, and experience, and vertues ioyned with gray haire? But peraduenture some will obiekt as incommodities of old age, the palsey, the gowte, the shaking of the head, blindenesse, deafenesse, and many such like diseases? For answer: The weake and diseased body, is no hinderance to the discrete and good minde: and besides it is very likely, that these inconueniences are not appropriated to the aged, but punishments rather of in-tem-

temperate and disordered youth. *Abraham*, when hee was an hundred and twenty yeeres old, begat sixe children of *Keturah*. After the death of *Sara*, *Caleb* was as strong both in bodie and minde, at fourscore and five yeeres old, as at fourtie. *Moyfes* died an hundred and twenty yeeres old, yet his eyes were not dimme, nor his naturall force abated. The like examples other prophane histories would afford vs, but these for prooffe are sufficient. But this of all other ought to bee a comfort to aged persons, that they haue passed the troublesome and dangerous time of their life. Therefore in this respect they ought to praise God, as the Israelites did when they were come ouer Iordan, and entred the land of Canaan, the promised possession. Furthermore, as the husbandman reioiceth in his haruest, when he gathereth in his corne, and layeth it vp safely in his barne: Euen so ought Gods children to be glad in their olde age; for it is a spirituall haruest, and shall after a while enioy the fruits of their

Gen. 25. 2.

Ios. 14. 10, 11.

Deut. 34 7.

their faith, hope, and loue in the kingdome of heauen.

CH A P. XI.

Against the feare of Death.

Judg. 7. 14.

1. Sam. 14. 15.

2. King. 7. 6.

First, the immoderate feare of death ariseth of ignorance, so as it falleth out with vs, as it did with the Midianites, and the Philistines, and the Syrians. And wee become like vnto little children, who are feared with the names of terrible things, and at the sight of some disguised person, who when they come to riper age, and yeeres of discretion, contemne them.

Secondly, we are conceiued in sinne, and in the sight of God defiled with much wickednesse; but beeing once loosed from this bodie, wee shall inherit the ioy of Saints, and bee partakers of euerlasting rest. Besides all this, so long as wee liue in this world, we are compassed round about, and beset

beset with infinite dangers: Vpon the one side there standeth our blindnesse, dulnesse, vnthankfulnesse, ignorance of God, contempt: Vpon the other side diuers griefes both of minde and body, sundry crosses in our particular callings, diseases, troublesome sicknesses, strife at home, warre abroad, temptations of the flesh, temptations of the world, temptations of the deuill, and ten thousand like vnto these; from all which by death onely wee are deliuered. Vanitie of vanities, saith the wise man, all is but vanitie. Why then doe we preferre the flattering, and short, and fading, and deceivable pleasures of this world before death, which is the way to euerlasting life and blisse? Our very friends, our children, our food, our clothing, yea, our very thoughts, are not without labour and trouble vnto vs. But the ioyes (whereof by death wee are made partakers) be certaine and eternall: for then God will wipe away all teares from the eyes of his children, and there shal be no more death, neither sorrow, neither crying,

nei-

Eccles. 1. 2.

Reuel. 21. 4.

neither shall there be any more paine. Again, euen in the same moment, when vpon earth wee begin to serue God aright, to glorifie his Name, and to lead a life worthy our calling, the whole world, that is all the wicked doe set theſelues againſt vs. Why then ſhould we ſo greatly feare death, which onely can rid vs out of their hands, and deliuer vs from the iniuries of the wicked? Now that this is our eſtate, if we will be ſeruants and children of God, it is manifeſt: The brother, ſaith Chriſt, ſhall betray the brother to death, the father the ſonne, and the children ſhall riſe againſt the parents, and ſhall cauſe them to die, and yee ſhall be hated of all men for my Name; and that we cannot looke for any other, it is out of doubt: For the diſciple is not aboue the Maſter, nor the ſeruant aboue his Lord. Euen as ſoone as Chriſt was knowne to be borne, *Herod* ſought to deſtroy him, and aſſoone as he was baptized and had faſted fourty dayes and fourty nights, the deuill began to tempt him. Furthermore, Death is the

Matt. 10. 21, 32

Luke 6. 40.

Matt. 2. 16.

Marke 1. 13.

the gate of heauen to the godly, and a royall possession of the blisse which they hope for and desire; and their admission into the presence of God, and the blessed company of the holy Saints and Angels. It is said of *Lazarus*, that he died, and was caried of the Angels into *Abrahams* bosome. And therefore it is counted a great blessing, which God in mercie bestoweth vpon the righteous, to take them away, that they see not the euill to come; as example wee haue of *Iosias*. Therefore in these respects wee ought not to bee discouraged at death, but rather desire with the Apostle to be dissolued, that we might bee with Christ.

Luke 16.22.

Esa. 57.1.

2.Chro. 34.28

Phil. 1.23.

CHAP. XII.

Against violent death.

First, godly men neede not feare these punishments and torments which are appointed for malefactors and euill doers, for the lawe is

Rom. 13. 3.

Phil. 1. 28, 29.
&c.= *salvific*

Act. 5. 14.

Eusebius 4.
booke 15. chap.

is not made for the righteous, and the Magistrate, as Saint *Paul* witnesseth, is not to be feared for good workes, but for euill. Death is honorable what kinde or manner soeuer it be, when it is suffered for the truth, and for bearing testimonie vnto the Name of Christ. So the Apostle speaketh vnto the Philippians, In nothing feare your aduersities, which is a token to you of saluation, and that of God: For vnto you it is giuen for Christs cause, that not only ye should belecue in him, but also suffer for his sake. The Apostles when they had been beaten, departed from the Councel, reioycing that they were counted worthy to suffer rebuke for his Name. Many such examples wee reade of in the Ecclesiasticall Histories, as of the woman of Edissa, who came with her yong child in her armes, and when shee was demanded of her haste, made answer, That it was, lest the Christians should be burned before shee came. The like we reade of *Polycarpus*, who feared not the threatnings of most strange pu-

punishments; Of *Blanditta*, a peerelesse woman, in the midst of wonderfull torments; Of *Accalus*, a mirror of patience; Of *Ponticus*, a child but of fifteen yeeres old; Of *Priscus*, *Malchus*, and *Alexander*, yong men, in the flower of their youth; Of fortie Martyrs more at one time; who as Saint *Basil* writeth, when fearing no extremities, they boldly and constantly acknowledged Christ, their holy confession pierced the ayre, and did ascend vp euen vnto the throne of God. And to ende this point, the bookes of our owne Acts and Monuments bee sufficient witnesses, how little the seruants of God haue feared, euen the most cruell death, though their persecutors haue deuised most exquisite and terrible punishments. Furthermore, no persecutors can preuaile further then God giueth them leaue; therfore their weaknes and their vanitie is notably set downe in many places of holy Scripture. All nations haue compassed me, saith *Dauid*, but in the Name of the Lord I shall destroy
 F them.

Eusebius.

Psalm 18. 16.

Psal. 3. 3, 5.

Psal. 23. 4.

1 Cor. 10. 4.

2 King. 6. 16.

them. They haue thrust at mee, that I might fall, but the Lord hath holpen mee. Now God, which is our God, his loue is vnchangeable, and his power almighty; and therefore we need not to feare: *Dauid* made him his buckler, and his glorie, and the lifter vp of his head; and therefore hee laid him downe, and slept, and rose againe, for the Lord sustained him: And in another place hee calleth him his shepheard, who restoreth his soule, and leadeth him into the path of righteousness, so that though hee should walke thorow the valley of death, yet hee might feare no euill. And if all this were not sufficient, yet wee haue more reasons: First, Christian patience and constancie is able to ouercome all feare, so strong is that weapon of our warfare. Secondly, it is not the multitude of enemies, and persecutors that can preuaile, if God stand on our side: A notable example (besides many other in holy scripture) is that of *Elisba*, when the king of Aram sent horses and chariots, and a mighty hoste to besiege

besiege Dotham, where the Prophet was, and to take him. Thirdly, wee haue one helpe which is able to ouercome all, and make vs more then conquerers, hearty prayer vnto God, and humble calling vpon his Name, and a stedfast faith. For the prayer of the faithfull preuaileth. So *Moyſes* ouercame the Amalekites; *Iofua* ſiue kings at one time; *Samuel* the Philiftines; *Iehofaphat* the Ammonites & Moabites; *Aſa* the Ethiopians; *Ezechias* the Aſſyrians: and what ſhall I adde more, ſhall not prayer (which was able to ſhut heauen, and to call for fire from aboue, and to ſtay the courſe of the Sunne) preuaile againſt our aduerſaries? Now for a teſtimonie of the ſtrength and excellencie of faith, wee haue a cloude of witneſſes. Fourthly, our liues they bee in the hand of God, which ſome time hee doth preſerue, and that wonderfully, and euen by the helpe of Tyrants. So *Pharaohs* daughter nourished and brought vp *Moyſes*, when his mother for feare had caſt him into the riuer. *Shadrach, Meſſbach*

Exo. 17. 11, 12

Iof. 6. 20.

1. Sam. 7. 10.

2. Chron. 20.
21, 22.

2. Chron. 14.

11, 12.

2 King. 19.

Iam. 5. 17.

2. King. 1.

Iof. 10. 13.

Heb. 11.

Exod. 2. 5.

Dan. 1. 26, 27,
29, 30.

Dan. 5. 25.

Prov. 16. 7.

Heb. 9. 27.

Rom. 8. 18.

and *Abednego*, though put into the fiery oven by the commandment of *Nabuchadnezzar*, yet afterward both hee and the nobles had them in very high estimation, & promoted them to great places : So likewise it fell out with *Daniel*, as it is in his prophesie. So true is it, which is in the Prouerbes : When the wayes of a man please the Lord, hee will make also his enemies at peace with him. Fiftly, seeing it is appointed for all men once to die, it is farre better, with a chearfull heart to beare the Crosse, then fearefully to decline, and to redeeme our liues, which by the course of Nature, can not continue long, especially seeing it is honourable to suffer for righteousness, and to beare witnesse vnto the trueth, hauing our eyes lifted vp vnto the promised glory, of which the momentary afflictions of this life are not worthy, and so runne with patience the race that is set before vs, looking vnto Iesus the author and finisher of our faith, who for the glory that was set before him endured the Crosse, and despised the

the shame, and is at the right hand of the throne of God. Now we are not to bee compared with the Sonne of the most highest: we are but his seruants, let vs suffer with him. Lastly, Gods children in affliction bee inuincible; well may they bee slaine, but they cannot bee ouercome. But as the good wheate is beaten from the chaffe, by the strength of the flayle, and the gold purified by the fire, and the sweete drugges yeeld the pleasantest saour when they be stamped: Euen so be the godly and faithfull purged, and made most acceptable vnder the Crosse, and in persecution; yea their blood is the seed of the Church: And as the palme tree, the greater weight that is laid vpon it, the broader it spreadeth his boughs, and the cammomill, the more it is trodden, the greener and the thicker it doth growe: euen so doth the Church of God, and the members of the same, when they be oppressed, vexed, and brought lowe. Thus wee reade how mightily the Israelites increased in Egypt, after the death of Ioseph, in

Heb. 12.2.

Tertullianus ad Mart.

Cyprianus de martyrio & de laude Martyry.

Exod. 1. 10.
11, 22.

Exod. 12. 37.

such time as the Lord, according to his promise, had appointed to deliuer them and bring them to the land of Canaan, though *Pharaoh* sought all meanes to their destruction. So that there were of them, besides women and children, sixe hundred thousand men of warre.

CHAP. XIII.

Comforts against the feare that a Christian soule may conceiue in consideration of the iudgement of God.

Iohn 3. 17.

Rom. 5.

First, wee haue the promises of saluation. God sent not his Sonne into the world, that hee should condemne the world, but that the world might be saued thorow him. And comparing the fall of *Adam* and the curse which it brought, with the restitution by Christ our Sauour; the gift (meaning our free redemption) is not as the offence, but much more effectuell to life, then that was to destruction: for if through the offence
of

of one, many bee dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.

Rom. 5. 15,
16, &c.

Secondly, the law of God the Father towards vs in Christ Iesus, wherof the holy Scripture, (which is written for our learning, that wee might haue comfort and hope) maketh so often mention, cannot but raise vp the minde which is cast downe with feare. For vnto vs a child is borne, and to vs a Sonne is giuen, and the gouernment is vpon his shoulder, and he shal call his Name Wonderfull, Counsaier, the Mighty God, the euerlasting Father, the Prince of Peace. Hee hath borne our infirmities, and caried our sorrowes; for he was wounded for our transgressions, hee was broken for our iniquities, the chastisement of our peace was vpon him, and with his stripes are wee healed; and is called therefore in the Scripture, the Lord our righteousness, because hee shall saue his people from their sinnes, *Emmanuel*, God with vs; and therefore when

Esa. 9. 6.

Esa. 53. 5.

Ie. 12. 23. 6.

Mat. 1. 21. 23.

Luke 2. 14.

Iohn 3. 16.

Ephes 3.

Colos. 1. 19. 20

he was borne and made man for our sakes, it was a part of that heavenly song of the Angels, Peace in earth. And could God by any greater argument testifie his loue towards vs, then in this; that he gaue his onely begotten Sonne for vs, that all that beleue in him should not perish, but haue life euerlasting? For this is the richnesse of his mercie, and the greatnes of his loue towards vs, euen that it pleased him, to reconcile vnto himselfe, by the blood of his Crosse, all the things in heauen and in earth.

Heb. 5. 9, &c.

Heb. 9. 12, 13, 14.

Heb. 10. 11, 12.

Thirdly, this satisfaction of Iesus Christ (who offered himselfe vpon the altar of the Crosse for our sinnes) if it be truly receiued by a liuely faith, will not suffer vs to bee cast downe, and dismaied with any feare. And the whole Epistle to the Hebrewes teacheth vs this, but especially those places are worthy to be considered: wherefore as the Apostle exhorteth in the said tenth chapter, ver. 22. Let vs draw neere with a true heart in assurance of faith sprinkled in our hearts, from an euill

cuill conscience, and washed in our bodies with pure water, &c, vnto the ende of the chapter.

Fourthly, besides that, Christ sitteth at the right hand of God, making intercession for vs, euen that heartie sorrow and sincere repentance, which is in the children of God, which it pleaseth our mercifull Father to accept, is sufficient to fill our hearts with ioy and comfort: For there is no condemnation to those that are in Christ Iesus, for wee are accepted in him the beloued, and we passe out of this world by death vnto euerlasting life. *Lazarus* as soone as hee was dead, was carried by the Angels into *Abrahams* bosome. The soule of the theefe, who was crucified at the right hand of Christ, euen vpon that day vpon which it departed out of the bodie, was translated into the ioy and glorie of Paradise: and euen this is the estate and condition of the soules of the faithfull. It is the speech of Christ, Well done good and faithfull seruant, thou hast beene faithfull in few things, I will make thee ruler ouer many, enter into

Rom. 8. 1.

Luke 16. 22.

Luke 23. 43.

Mat 25. 21.

Mat. 25. 34.

*Chrysostome
upon that
place.*

Psal. 103. 4. 5.

Esay. 44. 22.

Rom. 8. 33.

into the ioy of the Lord. And can there be a greater comfort, and more assurance of saluation, then is that last sentence; Come you blessed of my Father, and possesse the kingdome prepared for you from the beginning of the world? And this *Chrysostome* calles a sweet text, where it is worth the obseruation, that Christ maketh mention of many good workes, I was hungry and you fed me, I was naked, and you cloathed me, &c. But neuer reckoneth vp any of our sins: for they be washed away in his blood, and hee hath couered them in his mercie. And as it is in *Esay*, hee hath put away our transgressions as a cloud, and our sinnes as a miste. Now therefore may not we with boldnesse and confidence say with the Apostle *Paul*, Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth, who shall condemne? It is Christ which is dead, yea, or rather which is risen againe, who is at the right hand of God, and maketh request also for vs; what shall then discourage vs? Shall our transgressions and breaking of the law?

law? Christ hath redeemed vs from it, when hee became a curse for vs. Shall sinne? Saint *Iohn* telleth vs, that if wee sinne, wee haue an aduocate with the Father, Iesus Christ the righteous, who is a propitiation, not for our sinnes only, but also for the sinnes of the whole world. Shall death? The godly know that it is a passage vnto life; for blessed are they that die in the Lord. Shall the wrath or displeasure of God? Shall the diuell? Our Sauour hath carried him captiue in triumph. Shall hell and destruction? No, the Prophet in the person of Christ speaketh, I will bee thy death, O Death: I will bee thy destruction, O hell: And to end all, how can our comfort be shaken, who beleue the forgiuenesse of our sinnes, the resurrection of the flesh, and the life euerlasting, euen that peace which passeth all vnderstanding?

Gal. 3. 13.

1. Iohn 2. 1.

Apoc. 14. 13.

1. Cor. 15. 54.
55.

Ose 13. 14.

14. Cor. 15. 55.

CHAP.

C H A P. XIII.

Remedies against the assaults and temptations of the diuell.

FIRST, God armeth his children, that they shall bee able to resist and ouercome in the euill day : so that, though our aduersary be a roaring Lion, yet the Lord will confirme, strengthen, and stablish vs, and therefore hath set downe for vs an armour of prooffe, able to keepe out all the fiery darts of the wicked. And if this be not sufficient, hee hath giuen his Angels charge ouer vs.

Secondly, Christ our head hath ouercome the diuell, and wee his members are partakers of his victorie. There alwayes shall be enmitie betwixt the seed of the Serpent, and the Woman ; but we are not to feare, his head is broken. Further, wee haue an assured defence, heartie prayer, and effectuall inuocation of the Name of God, whereby wee shall

1. Pet. 5. 10.

Ephes 6. 13.
14, 15, &c.

Psal. 91. 11,
12, 13.

Mat. 4. 11.

Gen. 3. 15.

Rom. 10. 9. 13

shall be in safetie, and obtaine the comfort of the holy spirit, which is the spirit of wisdome and vnderstanding, and counsaile, and strength, and knowledge.

Luke 11. 13.

Elay 11. 2.

CHAP. XV.

*Comforts against the deadly sting of sinne,
and the terrour of conscience.*

First, the assurance of forgiuenesse in Christ, a thing most often mentioned in the Scripture, and that is the glad tidings of the Gospell, So it is, that the blood of Iesus Christ doth purge vs from all sinne. And this is the truth, witnessed by all the Prophets: And *Iohn* pointeth as it were his finger at him, Behold the Lambe of God, that taketh away the sinnes of the world: And he himselfe calleth all that labour, and be heauie loaden to come (adding a promise) and I will ease you: for this was the cause, why hee refused not to die, and so washing vs from our sinnes
in

1. Iohn 1. 8.

Actes 10.

Iohn 1. 29.

Matt. 11. 28.

Rom. 4. 25.

Reuel. 1. 5. 6.

in his blood, hath made vs Kings and Priests vnto God, euen his Father.

Phil. 2. 6. 7. 8.

Secondly, Christ dyed not in vaine, hee did not in vaine take our nature vpon him; but therfore that wee might bee deliuered from the curse, and punishment of sinne: Hee being true God, made himselfe of no reputation, and tooke vpon him the forme of a seruant, and was made like vnto men, and was found in shape as a man, hee humbled himselfe, and became obedient vnto the death, euen the death of the Crosse, and hath left vnto vs a remembrance of the same in the Sacrament of his Supper, wherein euery one doeth as truely (by a liuely faith) receiue the power of the shedding of his blood, and the crucifying of his Bodie, as hee eateth the Bread which is broken, and drinketh the Wine which is powred out, which be earthly elements (applied to our capacities) representing heauenly graces.

Thirdly, we can haue no greater stay and comfort against all terrours, then the daily and earnest meditation of the

vnſpeakeable mercie of God, which is great, euen to the heauens, and reacheth vnto the cloudes: hee will not alwayes be angrie, neither deale with vs after our ſinnes; but as a father pittieſh his children, euen ſo is the Lord full of compaſſion to them that feare him: for he knoweth whereof we be made, he remembreth that we are but duſt.

Pla. 57. 10.

Pla. 103. 13.

Pla. 103. 14.

Fourthly, Chriſt hath taken vpon him that name willingly to bee called a Phiſitian; wherein we might haue moſt comfort: ſince he came not to call the righteous, but the ſinners to repentance: for the Phiſitian is not for thoſe that are well; but for thoſe that are ſicke: wherefore this is the moſt notable and effectuell defence againſt the temptations of the diuell; who if hee ſhall obiect, that we are ſinners, and therefore damned, we haue to anſwere him, that becauſe wee are ſinners, therefore wee will be righteous and ſaued; for Chriſt hath giuen himſelfe for our ſinnes. And further, by this obiection, we are put in minde of Gods fauour towards vs, who ſo loued the world, that hee gaue his onely

Mat. 9. 12.

*Luther vpon
Galathians.*

Gal. 1. 4.

Iohn 3. 16.

Esay. 35. 6. 8.

only begotten Sonne, that all that beleeue in him, should not perish, but haue euerlasting life; and of the benefite of Christ our Redeemer, vpon whose shoulders, and not vpon our owne, lie all our sinnes; Wherefore in that wee are sinners, and lament our offences, and beleeue in Christ Iesus, it doth not only not terrifie vs; but rather comfort vs aboue all measure.

C H A P. XVI.

*Comforts against griefes and tumults
in Conscience, which may arise in
consideration of the number and
greatnes of our sinnes, and
continuance in the
same.*

Against the first, which is for the number of our sinnes.

First, God is rich in mercie, as willing, and as able to forgiue tenne thousand talents as one, as it is in the Parable of the indebted seruant. Consider

Consider but one example, and that of *Adam*, and in him how many sinnes. First, contempt of Gods commandement, who charged him not to eate of the forbidden fruit. Secondly, vnthankfulnesse, neglecting the commandement of his Creator. Thirdly, Infidelitie, because hee beleued not the threatning, that that day thou shalt eat, thou shalt surely die. Fourthly, Pride, desiring to bee like vnto God, knowing good and euill. Fifthly, Murder by his transgression, bringing death vpon himselfe; and all his posteritie, which is the wages of sinne; and not to stand in repeating of more particulars, this one deed was the breach of all Gods commandements. Yet *Adam* thus offending, had mercie offered before hee required it, and the promise of the like for all his off-spring; the seed of the woman shall tread downe the head of the Serpent. And God at the fulnesse of time, according to this his promise, sent his Sonne, made of a woman, and vnder the Law, that hee might redeeme them which were vnder

Gen. 2. 7.

Augustine in his Enchiridion.

Gen. 3. 5.

Tertullian.

Gen. 3. 14, 15.

Gal. 4. 4.

the Law, that wee might receiue the adoption of the sonnes.

Against the second, which is the consideration of the greatnesse and grieuousnesse of sinne.

*The comfort
and the hope of
the children
of Adam.*
Rom 5. 20.

Psal. 103. 8, 9,
10.

Mat. 11. 28.

Esay. 1. 18.

1. King. 21. 35.

1. Tim. 1. 15.
16, 17.

IT is a most comfortable speech for a true repentant sinner, that where sin hath abounded, there grace hath much more abounded. The Lord is euen full of compassion and mercie, slow to anger and of great kindnesse; As far as the East is from the West, so farre hath he set our sinnes from vs: Hee calleth all them that are wearie and heauie laden, and promiseth that hee will ease them. Again, the Lord hath promised by his Prophet, that hee will make scarlet sinnes as white as snow: and lest any should doubt hereof, mercie was shewed to *Ahab*, who repented but like an hypocrite, and who sold himselfe to doe wickednesse. Can there be a greater sinne, then to blaspheme, and to persecute

cute the Church of God? Yet *Paul* obtained for those, that hee might bee an example for others to come, that shall beleue in Iesus Christ vnto euerlasting life. And as though this were yet too little, did not God vouchsafe to conuert and make his children aboue three thousand at one Sermon of *Peters*, and of those who had crucified Iesus Christ, and desired that *Barrabas* a theefe and a robber might be set free and deliuered?

Actes 1.27.

Against the third, the relapse and falling into the same sinne.

TO turne to sinne, as a dogge to his vomite, and as a swine to the wallow, this is a dangerous estate; (for the end of such a one is worse then the beginning; as Christ teacheth by a Parable) yet not helpelesse nor desperate: for it is not sinne, but impenitencie that shutteth vs from heauen. *Dauid* numbred his people, and God was intreated; *Dauid* committed adulterie, and ioyned murther to it, yet when hee ac-

2.Pet.3.32.

Mat.12.43.
44,45.

2.Sam.21.17.
18.

2.Sam.12.13.

Mat. 26, 70.
71, 72, &c.

Isay. 54, 10.

Luke 15, 7.

knowledged his sinne, the Lord tooke away his offence. The whole booke of Iudges is a notable example : for how often is it there sayd, that the Iewes returned to their Idolatrie; yet when they called vpon the Lord, hee alwayes sent them a Sauour. *Peter* fel thrise into one sinne, denying his Lord; but yet he was not forsaken. No, his mercy is cuerlasting: The hilles shall mooue, and the mountaines shall tremble; but the couenant of my peace shall not be mooued, saith the Lord thy Redeemer. And there is more ioy in heauen for one sinner that repenteth, then for ninetic and nine that neuer offended.

C H A P. XVII.

*Against distrust of the mercie of God,
whereby man is brought to dispaire
by the feeling and considera-
tion of his sinne.*

IN this respect there bee three considerations very effectuall to the pacifying of the distressed conscience.

First,

First, to know what obedience it is, which God requireth and looketh for at the hands of his children.

Secondly, wherein consisteth the righteousness and perfection of Christians.

Thirdly, why God leaueth sin, euen in those that are iustified, so long as they liue in this world.

For the first, God looketh not for perfect obedience, and for such holiness, as should haue in it no staine of sinne; but that continually wee should put off the olde man, and put on the new; and that acknowledging in all humilitie, how farre we are from the perfect fulfilling of his most holy Law, we might learne to walke modestly, and flie for helpe to his rich mercie in Iesus Christ, desiring the direction of his good Spirit, that we may increase, and goe forward in all Christian vertues, keeping Faith and a good conscience.

Now for the second, the perfection and holiness of a true Christian standeth in this, to confesse him selfe vnholie, vnperfect: His saluation is

1. Iohn 1. 8, 9.

Psal 30. 3.

Phil. 3. 8, 9, 10.

forgiuenesse ; his merite is mercie ; his righteousnesse is his redemption thorough Iesus Christ. Therefore Saint *Austen* saith, That the Church is the multitude of sinners, whom God hath pardoned ; of diseased, whom he hath healed ; of the dead, whom hee hath reuiued : their obedience is rather in affection of the heart, then performance of the deede ; and therefore it is the Churches confession, If wee say wee haue no sinne, wee deceiue our selues, and there is no trueth in vs. And it is the Churches prayer, Enter not into iudgement with thy seruants, O Lord, for in thy sight shall no flesh liuing bee iustified: And if thou, O Lord, marke what is done amisse, who shall stand ?

For the last, there be many reasons. First, feeling our owne weakenesse, wee learne to vnderstand, how necessary the righteousnesse of Christ is to bee imputed vnto vs, and therefore are prouoked to desire it with a burning desire, and earnest prayer, that wee may be found in him.

Secondly,

Secondly, it serueth to beat downe our pride, and to increase in vs true humilitie, knowing there is nothing in our selues, whereof wee may hope, and that when wee haue done all that wee can, yet wee are vnprofitable seruants, and must continually pray, Lorde forgiue vs our trespasses. Besides, as the most so- ueraigne and medicinable triacle is made of the most poysonfull vipers: Euen so God vseth our sinnes to our chiefe good, and worketh in vs, by the right consideration of them, and the punishment they deserue, a carefull and a dutifull walking in his commandements. And as the skilfull Chirur- gian leaueth the wound open, and let- teth it runne for a good time, that all the contagious matter may be purged, and so the member or part wherein it is, recouer perfect health: Euen so God, the spirituall Physician, leaueth our sinnes in vs (though the curse of them be taken away by Christ Iesus, and wee healed by his stripes) the wounds of our soules, thereby to keepe

*Christ taught
his Apostles and
all vs to pray,
Forgiue vs our
trespasses, as we
forgiue, &c.*

vs in duetic, and to schoole vs, and to frame vs to a carefull obedience of his will.

Pfal. 51, 1, 2.

Pfal. 136, 100.

Lastly, against all mans miseries, let vs first opose the magnitude, secondly, the multitude, & thirdly, the continuation of Gods mercies. The two former *Dauid* implored in his principall penitential Psalme, *vers. 1, & 2.* as the two pillars wherupon his deiected and distressed soule did rest, and stay vp it selfe against despaire. The third property of Gods mercie, namely the duration and continuation, is solemnly celebrated, twenty sixe times repeated, as the foot of that song or Psalme, in so many verses so many times, lest we should forget that which we ought alwayes to remember, as our especiall comfort. Let vs for conclusion of this Consolatory Treatise, consider these three properties of Diuine mercie, to the end, that against the greatnesse of our sinnes, wee may oppose the magnitude of Gods mercies, not to extenuate the one, but to amplifie the other: For albeit the secure conscience (which hath

hath little or no sence of the greatnes of sinne) is to bee sent to the seueritie of the Law of God, to terrifie their stupidity, & as a Pedagogue or School-master to vrge them to Christ: yet the afflicted that labour, and are heauie laden with the intollerable burthen of their sinnes, are called by our Sauour to come vnto him.

*The greatnesse of Gods
Mercie.*

First, *Chrysostom* saith to the Prophet *Dauid*; *Dixisti magnam, adijcias quantam*, Thou hast called Gods mercie great, tel vs how great? He answereth, saith the said Doctor, *Quāta sit, nescio; quod grandis est noui; quanta autem non valeo apprehendere; nescio magnitudinis quantitatem, non comprehenditur verbo*: How great it is I cannot tell, that it is great, I very well knowe; I am not able to apprehend it; I know not the quantitie of the greatnesse of it; it is not in words comprehended.

Secondly, if wee respect dimensions

Ephes. 3. 18, 19

ons corporall, and applie them to represent things spirituall, wee haue the Apostles example for it, where he speaketh of the bredth, and length, and depth, and height of the loue of Christ, which passeth all knowledge, that wee might bee filled with all fulnesse of God.

Psal. 19. 4.

For the latitude and bredth of Gods mercy, *Misericordia tua plena est terra*, saith the Prophetical King: How many creatures there are in the world, so many voyces there are to sound out the mercie of the Creator. *In omnem terram exiuit sonus eorum*: Their sound is gone out into all lands, &c.

For the length of Gods mercie, wee neede no other testimonie but that of the blessed Virgin in her song, *Et Misericordia eius à progenie in progenies timentibus eum*: And his mercie is from one generation to many generations, to them that feare him.

For the depth of Gods mercie, as it is a most fearefull thing to looke into the profunditie and gulse of our sinnes, as *Cain* did, when hee said his wickednesse

nesse was greater then could bee forgiven: So it is most comfortable to consider, that one of the Fathers of the Church saith vpon these words of the Psalme, *Abyssus abyssum inuocat*, One depth inuocateth or calleth another; that is to say, as S. *August.* saith, *Si male hic vixerint homines, Abyssus abyssum inuocat; quia de pœna in pœnā transeunt, & de tenebris ad tenebras, & de profunditate ad profunditatem, & de supplicio ad supplicium, & de ardore cupiditatis in flammam gehennæ*: that is to say, If men here liue euill, one depth calleth another; for they passe from paine to paine, & from darkenes to darkenes, and from depth to depth, and from punishment to punishment, and from the heate of lust to the flames of hell: This is terrible to them that are impenitent; but to the penitent sinner it may be sayd, *Abyssus abyssum inuocat*, that is, the depth of misery calleth for the depth of mercie, *ubi abundauit delictum, ibi superabundaret gratia*, as the Apostle saith, That where sinne hath abounded, grace may superabound: As Saint *Augustine* in another place

Gen. 4.

August. in Psal. 124

place sayth, *Ambulabat autē inhabitans Christus in vestigijs abyssi remanentibus, per memoriam peccatorum suorum, ut dum recolunt ubi fuerant, amplius diligant quem receperant, a quo sibi tanta dimissa sunt*: Christ inhabiting, walked (saith he) among them that abide in the steps of the depth, by the memory of their sinnes, that while they remember where they were, they may loue him more whom they haue receiued, by whom so great sinnes are forgiuen them.

Now for the Altitude and Height of Gods mercie; What can wee contemplate, next vnder God, higher then the heauens? and yet the Prophet saith, *Exaltata est supra Caelos misericordia tua*; Thy mercie is exalted aboue the heauens. Doe we not iustly wonder at the height of the heauens, which being so farre aboue our kenning, make the great Celestiall bodies of the Starres, Moone, and Sunne, being so great, to seeme so small? Much more ought we, if it were not for our stupiditie, to admire the Altitude of Diuine Mercie, higher then they. And

And concerning the multitude of Gods mercies, the second thing proposed; they are in number infinite. Sooner may wee tell the starres of heauen, and account the sands of the Sea, then reckon vp the Mercies of God. Some haue sought to reduce them to seuen, the number of perfection: But if our Saviour would haue vs to shew mercie in forgiuing, not seuen times, but seuentie times seuen times; how shall wee not be perswaded that the Mercies of God are farre more infinite then hee requireth at our hands for our brother?

S. Bernard.

Lastly, for the duration and continuance of this Mercie; If we call to minde the beginning of the world, the Creation, the providence, the law of Nature, the law written, the Prophets, these are arguments of Mercie; but especially the sending of his deare Sonne after so many actions of ingratitude, confirmeth the continuance of his great Mercy.

First, consider how long the Lord expecteth our conuersion, and how carelessly wee put off our repentance from

Lamen. 3. 22.

from day to day, and wee shall acknowledge it is his Mercie that wee are not consumed, as our sinnes iustly haue deserved.

Ezek. 18.

Luke 15.

Secondly, how readily he receiueth penitent sinners; when they returne, though it be late, *Si sera sit pœnitentia; dummodo sit vera*; If it bee true and serious from the bottome of the heart, in what houre soeuer it be, God doth not reiect it; but as the father of the Prodigall went out to meet him: so is Almighty God most prest and readie to receiue the truely penitent.

Psal. 32.

Thirdly, God requireth no reuenge or punishment for sins past, and repented of: he suspendeth not his sight from vs, as *Dauid* did from *Absalom*; neither exprobateth our faults; but remits our sinnes as soone as wee repent, couers them vnder the mantle of his Mercie, and freely forgives them for Christ his sonnes sake, if we beleue in him.

Fourthly, God continueth this mercie to the penitent, not onely in forgiving the euill, but in giuing many good gifts and graces, to keepe vs from relapse

lapse, and falling againe, as appeareth by the gifts the Prodigals father gaue vnto him at his returne.

Fiftly, the Prophet saith, *Misericordiae eius ab aeterno in aeternum super timentes eum*, The mercie of God, if you consider the terme from whence it is from all eternitie, saith the Prophet: What is the other terme, *ad Quem*, to which it tendeth: *in aeternum* (saith he) for euer. This circle of Mercy which compasseth them that feare God, is without beginning: for his Election was before the beginning of the world, and the faithfull and penitent shall once heare that comfortable *Venite*, Come ye Blessed, &c. Which God grant vs all to heare.

Ephes. 1. 4.

Mat. 25.

A M E N,

F I N I S.



COMFORTABLE
CONSIDERATIONS,

Preparing
THE SICKE FOR A
happie change.

IOB 14.14.

*All the dayes of my appointed time will
I waite till my change come.*



L O N D O N
Printed for IOHN HODGETS.

M.DC.XXI.

Handwritten text in a cursive script, likely a signature or a set of initials, located at the top of the page.



Handwritten text, possibly a date or a reference number, located at the bottom of the page.



COMFORTABLE

considerations, prepa-
ring the sicke for a hap-
pie change.



Mongst other Chri-
stian duties, mentio-
ned in holy Scrip-
ture, visiting of the
sicke and diseased,
hath alwayes beene
much esteemed of: insomuch that our
Lord and Sauour Iesus Christ doth
highly commend this kinde of dutie,
saying, I was sicke and you visited me;
and *Tertullian*, the most ancient Doctor
among the Latines, doth giue vs to vn-
derstand, how the Christians in his
time, both in other things, and in visi-
ting the sicke, did shew marueilous

great pietie: And that I may not be too long in commending this Christian dutie, *Eusebius* in the ninth booke of his Ecclesiastical history, doth witnes, that the Christians in those daies did vse to exercise this charitable duetie, not only to those who professed the same faith with them, but likewise to them that worshiped the heathenish gods; yea, & that in time of great pestilence they vsed it, not fearing the infection of the contagious disease. So feruent, at those dayes, was the loue towards God and their neighbours (which now is waxen cold) in the mindes of Christians, & that true Christian charitie, whose propertie is (as Saint *Paul* saith) to reioyce with them that reioyce, to weepe with them that weepe. Now wee may not thinke, that those Christians in comforting and visiting their brethren, vsed any other meanes, then the comfort of holy Scripture, the remedie and helpe of prayer; that those whome they came to visite, might with more patient and cheerefull minde abide the paine and grie-

Rom. 12.

grievousnesse of their sickenesse: for it is not likely, that godly men, worshipping and serving the true God, would entertaine the time with vaine trifles, or idle discourses of some fained matter, neither vse the vulgar course, nor yet those reasons produced by those Philosophers, too weake of themselves, affording small comfort to others; but seeke for comfortable remedie out of the sacred mysteries, of the holy Scripture, and as it were out of a precious boxe, take some soueraigne medicine to cure, not the bodies, but the soules of the sicke and feeble. The selfe same course must wee take now a dayes, if wee be true Christians in deede, vnlesse wee would bee esteemed Christians onely in name and outward shew: Whereof I beeing about to speake, first of all, I purpose to declare in briebe by what meanes hee that is sicke both ought to suffer, and by the fauourable helpe of Almighty God, shall be able to endure his sickenesse, not onely with a patient, but also with a

willing minde; afterward I will shew how hee may bee able willingly to entertaine death, yea, and moreouer heartily to desire it, whensoever it shall please God to appoint it. These points being handled with as much breuitie as may bee, I will finish this discourse.

Now first of all wee must obserue, how God doth for the most part deale so with vs, that oftentimes when he is most fauourable and mercifull vnto vs, hee sheweth vs an angry countenance, and taking (as I may say) a terrible shape vnto him, doth so terrifie the ignorant, & those that are weake in faith, that thou wouldst iudge he were some aduersary, when hee is a iust iudge; thou wouldst imagine he were a seuerer iudge, when hee is a louing Father. This which I haue sayd, will bee more plaine and manifest, by putting downe some examples. What minde doe wee thinke *Ioseph* was of, who being a godly and a chaste yong man, was neuerthelesse cast into prison, beeing wrongfully accused? yet hee

hee louing God, and knowing his owne integritie, with good courage endured such calamitie : and although God shewed himselfe vnto him in a terrible and fearefull manner, yet *Ioseph* as it were pulling off from him that visor which hee had taken to him, did acknowledge him his most kinde and louing Father, and within very short time afterward found him to bee so in deede : For beeing freed from his bonds, and made gouernour ouer all Egypt, hee obtained the chiefeest place of dignitie next to the King. Such a fatherly mercie God shewed *Ioseph*, that whilest hee seemed to haue forsaken him, hee tooke as great care for him, as the dearest and louingest father could haue done for his onely sonne. What may wee thinke of *Dauid*? might hee not, in that cruell and impious rebellion of his owne sonnes against their father, and that vnkind disloyalty of his subiects, haue thought himselfe vtterly forsaken of God? but yet hee in this dreadfull shew, was not ouer much terrified, but like *Ioseph*,

1. Sam. 15, 25.

vnder that pensive and fearefull appearance, hee acknowledged his God to bee hidden, not willing to destroy him, but to saue him: then proceeded that memorable speech of his, witnessing his patience; If I shall finde grace in the sight of the Lord, hee shall bring mee backe, but if hee say to mee, I haue no pleasure in *Dauid*, behold, I am ready, let him doe as pleaseth him.

Now *Tobias*, being suddenly made blinde, when besides that hee was derided and laught at of his owne kinred and neighbours, as if his almes deedes to the poore had been to no purpose, as if his burying of the dead had been lost labour: did not hee in all this miserie acknowledge God as his louing Father, as his good and mercifull Lord, not as thinking him to be angry, hard or cruell towards him? Hence proceeded that speech of his blaming his kinsmen: Doe not (quoth hee) speake in that sort, seeing wee are the children of the holy patriarkes, and looke for that life which God will giue to all those who faithfully put their trust in him.

What

What might I say of the Prophets ? of *Iohn Baptist* ? of the Apostles ? In all those innumerable troubles and afflictions which they suffered, although God appeared to them in a fearefull and a terrible shew : yet they putting aside (as it were) the shape which God had taken vnto him, beheld with the eyes of Faith, a most mild countenance of a deare and louing Father : So often is God farre otherwise, then in shew hee seemeth to be. Therefore, seeing these things are so, euery one ought firmly and throughly to perswade himselfe, that as all other aduersities; so likewise bodily sicknesse, happen to the godly, as tokens of Gods loue and fauour, not as signes of his anger and displeasure : or else serue as a punishment for their sinnes, wherby he calleth them to repentance, or else to prooue and exercise their faith : For as *Salomon* saith in the *Proverbes*; whom God loueth them he chasteneth, and therewithall is delighted, as a father with his sonne. And as *S. Paul* saith to the *Hebrewes*; If you patiently endure chastisement, and

and perseuere in discipline, as vnto children doth God offer himselfe vnto you; for what sonne is it whom the father doth not correct? But if you bee without discipline, whereof all are made partakers, then are yee bastards and not children.

These things verily are full of exceeding consolation, seeing they plainly shew, that both bodily sicknesses, and all other afflictions and calamities, are arguments of Gods fauour, not of his anger. For an example hereof, we may consider *Lazarus* the begger, grievously afflicted and full of sores, as it is mentioned in the Gospel of Saint *Luke*: who, how deare hee was to God in that great misery, the euent doth plainly declare: for being dead, hee was carried by the Angels into *Abrahams* bosome. Let vs therefore make no doubt, but that bodily sicknes, is a manifest & singular argument of Gods most Fatherly loue and mercie towards vs, by that meanes respecting rather the good of our soules, then pleasing of our present wils. For (to let passe other matters)

by

Luke 16.

by these meanes, God compelleth vs, in great securitie and sluggishnesse, which prosperity causeth, to remember our heauenly countrey, to despise earthly delights, vehemently to desire and sigh after that blessed and immortall life, and to esteeme all worldly things as nothing. It were therefore a foolish, nay, I may say, an vnthankfull part of vs, not to acknowledge and giue God thanks for this his good will so greatly tending to our good. On the otherside, it is a wise-mans part to acknowledge this his so fatherly care, and diligent labour, in working our saluation, & this his great good will so full of clemencie in correcting of vs: For he correcteth his children in this world, that in the next hee may bring them to euerlasting saluation; here he chastiseth, and reprocueth them, that hee may make them desire and long after an immortall inheritance. And seeing that we daily doe, or at least, ought humbly to implore, and with much feruent prayer, to begge for Gods mercie, Why should we not patiently

tiently endure either bodily sicknesse, or any other afflictions or sorowes, which vndoubtedly are most certaine arguments of Gods goodnesse and diuine mercie towards vs. And seeing that by gentle and milde sufferance of the sorest sicknesse and griefe, thou mayest approoue thy patience vnto Almighty God, why wilt thou by passionate sorrowing, and afflicting thy selfe, rather prouoke his anger and displeasure against thee? For, if either in this sicknesse, wherewith now thou art vexed, or in any other maladie or disease, thou wouldest not refuse the Phisitians medicines, though they were bitter and grievous, and that for vncertaine hope to recouer thy former health; oughtest thou not much more to take in good part, this so fatherly good will in curing and purging the sinfull vices of the minde by afflicting of the body: for as Phisitians doe administer more grievous medicine to those Patients who are dangerously sicke: so doth God many times more roughly chastise his children, for their soules health.

How

How wisely dealt that beloued man of God *Iob*, who was not only content with singular patience, to suffer the suddaine losse of all his substance, his children, and his owne health of body; but also continued to ascribe due thanks vnto Almighty God? If wee haue receiued good things (saith hee) at the hands of God, why should we not likewise abide harmes and losses. The Lord giueth, & the Lord taketh away, euen as it pleased the Lord, so is it come to passe, blessed bee the Name of the Lord. I chose rather this man for an example to imitate, then some Heathen men, who are reported to haue so constantly endured the extremitie of sicknesse, that they haue seemed to haue beene altogether voide of any feeling of their paine, although it may bee a shame for vs, if that which the Heathen haue done in ouercomming griefe with patience, and induring sicknesse valiantly, we Christians should not bee able to abide, especially considering they haue had neither so many, nor so effectuall means, to encourage them against

gainst paine and sickenes : For we may call to mind that our sinnes haue so deserued, that so it seemeth good to God our louing and mercifull Father, that wee by that meanes are drawen to repentance, that by that extremitie wee are vrged to call vpon God, that thereby God maketh triall of our Faith, that by that meanes wee should shake from vs all lazines and carelesnes, and with all stirre vp in our selues a loue and contemplation of all heauenly, and a contempt of all earthly affaires; and lastly wee may consider, that our naturall corruption is thereby punished, and brought into better obedience of Gods lawes. This if we doe, wee shall easily and according as God in his diuine will hath appointed, endure the torment of bodily sicknesse : For without doubt, if we iudge rightly, this one consideration maketh bodily sicknes lesse painefull, or at leastwise doth greatly further and helpe vs, mildely and quietly to endure it.

These comforts and mitigations of paine, the Heathen had not, wherewith a Chri-

a Christian man, if he cannot altogether ouercome, yet may he in some sort mitigate and allwage the force and bitterneſſe of his diſeaſe, and obtaine that one thing (through the helpe of God) that by a conſtant and a firme reſolution to obey God, all griefe of minde may abate, and vaniſh away. Yea, but (ſome will ſay) that grieueth me more then the paine of my diſeaſe, when I conſider, that I haue fallen into this ſickenefſe through my owne diſtemperance; I could more patiently haue endured it, if it had not hapned through mine owne fault. Admit it be ſo, yet, what cauſe haſt thou to afflict thy ſelfe, and grieue ſo exceedingly? Rather acknowledge thy fault, deſire pardon of God, and cry out with the Prophet; Thou art iuſt, O Lord, and thy iudgement is right. And firſt of all, beleeue this for certaine, that God doth ſo puniſh thy intemperancie, whereby thy diſeaſe came, to bring thee to repentance, and not to deſtroy thee: For to that effect it is ſaid in the *Apocalyps*, I whom I loue, doe rebuke and chaſtiſe:
and

Pſal. 119.

Apoc. 3.

Heb. 12.

and in the Epistle to the Hebrewes, God scourgeth euery childe whom hee receiueth ; therefore acknowledge this great good will and clemency of Almighty God towards thee and thy saluation, and esteeme this sickenes wherewith thou art punished , to bee an euident token of his diuine loue , and a most certain signe of his fauor towards thee ; and in that hope strue to exercise thy Faith, both in praying for, and imploring Gods helpe , and strue also to exercise thy patience in valiant and cheerefull suffering thy sicknesse: And that which must bee thy chiefeft care, giue God thanks, who like a most tender Father, doth so gently chastise thee deseruing much more grieuous punishment, calling thee to repentance , and compelling thee to returne to a temperate dyet ; who , by this meanes, doth shake off thy sluggishnesse and carelesnesse caused thorow prosperitie , and stirreth thee vp to some feeling of the wrath of God against sinne , and addeth this as it were a pricke to stir thee vp to call vpon him , to pray vnto him feruently,

feruently, and earnestly to call vpon his mercie: who last of all by this meanes, stirreth thee vp to desire heauenly things, & despise these earthly affaires, as I said before. Is it not much better for thee to bee punished for thy intemperancie in this world, God in his mercie so willing it, then in the next world? for they whom God fauoureth, those for the most part, in mercie hee punisheth and afflicteth, not to destroy them, but to make them better, lest after this life hee should condemne them: according to the saying of the Apostle, Whiles we are iudged of our Lord, we are chastised, that with this world wee be not damned. What shall we say, seeing those are punished with greatest sickenneses, who perhaps are both honest men, & serue God better; and seeing God (as is said before) doth scourge euery sonne whom he receiue, who would require to be exempted by him, as one singular whom he should spare? For that were nothing else, but to refuse to be of the number of them whom God doth loue, and chuse rather to bee

1. Cor. 11. 32.

B

esteemed

esteemed a bastard then a son. Therefore if wee acknowledge God for our Father (as hee is) let vs not bee grieved so often as hee entreateth them that bee his sonnes more seuerely and hardly: which for the most part he doth for no other end, but that by a fatherly correction, hee may chastise and amende those whom too much lenitie and sufferance hath made worse. Wherefore wee ought not onely to take in good part this meaning of our best Father, but moreouer to giue him all possible thanks for his gentle correction: And in the meane time let vs comfort our selues with this hope, that although for a time God may seeme to forget vs, yet it can neuer be that he will leaue vs in those great euils, destitute of his aide and helpe; but that hee respecteth our saluation; and that our bodily sickenes and infirmitie, will at last turne to our good; so that wee humbly craue his helpe, and confidently flie to his mercie.

The Prophet *Esay* doth plainly shew what Fatherly affection God beareth

vs, in these words; Can a woman, saith he, forget her infant, that shee should not haue pittie vpon the sonne of her wombe? and although shee should forget him, yet will not I forget thee: And also *David* in the Psalmes saith; As a father doth pittie his owne sonnes, so the Lord is mercifull vnto them that feare him. Hither may wee referre that in Saint *Matthews* Gospel: If you, saith Christ, being naught, know how to giue good gifts to your children, how much rather will your Father which is in heauen, giue good things to them that aske him? These things doubtlesse doe vndoubtedly declare Gods Fatherly affection, and intire loue towards mankinde: And therefore in affliction, wee ought the rather to flie vnto God; and with great confidence desire helpe of him; and in the meane time, whether it please God to suffer vs to liue any longer to serue him in this world, or will haue vs depart out of this world into a better, let vs labour as much as in vs lieth, that our willes may alwayes agree and consent with Gods

Isa. 49. 15.

Psalm. 103. 13.

Mat. 7.

will, and so desire to be heard when we pray, that we neuertheless permit the whole cause to his pleasure, and commit our selues to his goodnesse, and call to minde what is said in *Iob*, Blessed is the man whom God correcteth: And therefore refuse thou not the chastisement of the Lord; For hee woundeth and healeth, he woundeth and maketh whole againe: And as *Salomon* saith in his *Proverbs*. Be not angry when God correcteth thee.

Thus farre forth I haue shewed, that he whom we visite, must with a willing mind valiantly, and patiently abide his sicknesse. Neither haue I intermixed the Philosophers reasons, which (as I said before) are too weake of themselves, to afford any comfort to others. This one thing more, will I adde ouer and besides, that the partie sicke doest steadfastly perswade himselfe, that to the godly there neuer happeneth any aduersitie but by Gods permission and sufferance: And that which doth happen to them, is alwaies turned to their good and safetie; For to this effect is
that

that spoken by our Sauour Christ in Saint *Matthewes* Gospel ; Are not two Sparrowes sold for a farthing, and not one of them shall fall vpon the ground, without your father? But the very haire of your head are all numbred, &c. And in S. *Lukes* Gospel hee repeateth almost the very same things , shewing that God is as it were very pensue and carefull in our behalfe , and that nothing befallerh vnto vs but by Gods permission. Here then it commeth to passe that God doth not forget the godly in affliction ; but is present to helpe , and willing to relieue the : So that it is most true which in an other place Saint *Peter* saith in most comfortable words , God hath a care of vs: And surely it is a great comfort when thou perceiuest thy sicknesse comes not by hard hap or chance, but by the diuine prouidence and good pleasure of God. I omit to declare how it is very expedient and good for some to be sicke. If Saint *Paul* had thought it meet or good for *Timothie* , hee might soone haue eased him of those continuall infirmities, (whereof he speaketh so

Matth. 10.

often in his Epistles) but he saw that his sicknesse tended more to his soules health. So likewise hee left *Trophimus* sicke at *Miletum*. And he also writeth, that *Epaphroditus* was sicke, yea, and euen ready to die, and yet healed him not. In brieft, it is a great help and furtherance for vs to endure the griefe of our disease with patience, if wee will consider how gratefull and acceptable it is to God, how agreeable it is to the profession of a Christian, and last of all, how profitable, how auailable; yea, I may say, how necessary it is for the health of our soules, that we suffer sickness, the sickness of the body being many times a present remedie, and soueraine medicine for the sicknesse of the soule, to suppress our naturall bad inclinations, and to slay all sorts of sinnes: For man doth at no time stand in so reuerent awe of God, nor euer is so honestly minded and well disposed, as when he lyeth most dangerously sicke: for as prosperitie and health doe many times minister occasion, and, as it were, make vs bold to sinne, in-
tising

tising vs to follow our filthy desires, to
satisfie our lust, or to pamper vp our
bodie: So doth sicknesse, for the most
part, stirre vs vp to repentance and a-
mendment of life: and in sicknesse we
may easily, and without any labour,
tame and keepe vnder our flesh, which
in prosperity and health is for the most
part wanton and rebellious: Therefore
when God doth so wound vs, then doth
he most heale vs: So that in our sicknes
we haue cause to giue him thanks; but
no cause to lament and be sorry. What
shall we say considering that Religious
men, and zealous seruants of God, haue
in their good and perfect health, labou-
red by other meanes of punishment to
bring that to passe, as being most need-
full, which God doth worke by sending
of sicknesse? for lest their flesh should re-
bell too much, and bee immoderately
wanton, they vse after a sort to bridle it,
and take away his force and eagernes-
se by abstinence, fasting, watching, labors,
and by diuers other meanes strue to
bring down, tame and keepe vnder their
rebellling nature: And not only to keepe

vnder, but to vse their bodies in a slauiſh
maner of ſubiection, as Saint *Paul* ſaith.
A certaine heathen man ſaith, that of all
other times wee are then beſt when wee
are ſicke : For a ſicke man (ſaith hee) is
ſeldome troubled with couetouſneſſe,
or luſt, hee ſeeketh not to ſatiſſie his vn-
chaſte deſires, hee hunteth not after ho-
nour, hee neglecteth wealth, and how
little ſoeuer he haue, yet ſeeing he is rea-
die to leaue all, he hath enough : then he
remembers there is a God, and that hee
himſelfe is a mortall man : then he enui-
eth no man, he wondreth at no man, he
deſpiſeth no man : then hee giueth no
eare vnto, nor is delighted with malici-
ous tales : Nay moreouer hee then pur-
poſeth and promiſeth with himſelfe,
that if he doe eſcape, he will afterwards
liue a harmeles and a happie life. Thus
much that heathen man doth witneſſe,
ſhewing that there is nothing that doth
ſo much tame and conquere our wicked
deſires, as ſickenefſe doth; and a little af-
terward the ſame man ſaith, I can
briefly and in fewe words teach both
my ſelfe and thee, that which the Philo-
ſophers

sophers doe strue to teach in many words, yea, and in many volumes: namely, that we continue and perseuere to be such when wee are well, as wee promised, and professed that we would be when we were sicke; and thus much of this.

Now let vs come to the other part of this Treatise, wherein we will shew how the patient whom we goe to visite, ought to bee encouraged valiantly to abide death, if so it please God to call him out of this life; all which I will prooue out of holy Scripture, leauing out the Philosophers allegations and reasons. First of all then, this selfe same opinion must be throughly perswaded and ingrossed into the mind of the partie that is sicke, that wee haue neither any sure abiding, nor certaine dwelling place in this world, but liue in the earth as pilgrims and strangers, as Saint *Peter* saith: and therefore the godly must alwayes sigh after, and labour to attaine vnto that eternall and heauenly Countrey, and leauing this mortall life, subiect to diuers calamities, strue to come vnto

1. Pet. 2.

1. Cor. 7.

vnto that immortall life, most blessed, voyd of all euill, and abounding with all goodnesse; for as he saith to the Hebrewes, we haue not here a permanent citie, but wee seeke that which is to come: therefore as Saint *Paul* saith to the Corinthians, Wee should vse this world as though wee vsed it not: For the figure of this world passeth away. Let vs remember that this life, euen from the very first beginning, is nothing els but a mouing and continued course vnto death: for the Poet *Manilius* said wisely:

*So soone as wee are borne, we gin to die,
Within our birth our death doth hidden
lie.*

Iohn 16,

Let vs remember also, that to Christians and to godly men, death is not an ending of life, but a beginning of happie immortalitie, and a passing out of this life to the Father, as Saint *Iohn* speaketh in his Gospel; for although that death, being considered of it selfe, and weighed according to the essence of it owne nature, is indeed an entrance into euerlasting misery, by reason

son of sinne, from which it tooke his beginning, and of which it is now a punishment, as Saint *Paul* saith, The wages of sinne is death; yet if death bee considered in Christ Iesus, without all doubt death is the gate to eternall life, full of all felicitie: for when our Sauour Christ tooke away sinne, hee did also take away, and vtterly abolish death, which dependeth vpon sinne, drawing with it euerlasting damnation. And when hee imparted vnto vs true righteousnesse, hee did in like manner bestow vpon vs that immortall and euerlasting happinesse, which accompanieth righteousnes. The godly therefore should bee so farre from fearing death, (whose feare doth so dismay others) that they should rather desire to bee out of this world, and with all their hearts wish, and long for death: for they must perswade themselves (as the trueth is) that wee are no naturall inhabitants, and citizens of this world, but sojourners and strangers, yea, indeed banished out of our owne countrey; and therefore should continually

Rom. 6. 23.

Phil. 1. 23.

ly haue a longing desire to returne into our heavenly countrey. Hence it proceeded, that Saint *Paul* in the Epistle to the Philippians, desired to bee dissolued, and to be with Christ; knowing that to bee much better for him, then to stay in this life, and in the same place, the 21. verse, for to me to liue is Christ, and to die is gaine. And in the Epistle to the Corinthians he tearmeth the body of man, a tabernacle; and considering the short time wee haue to stay in this world, in the 2. Corint. 5. 1. faith, Wee know, if our earthly house of this habitation bee dissolued, that wee haue a building of God, a house not made with hands, eternall in heauen; signifying hereby, (as *S. Peter* doth in his Epistle) that after our soule shalbe deliuered out of this weake & brittle body, it hath another dwelling in heauen, provided by God himselfe, where receiuing againe our bodies, no more subiect either to age or death, wee shall most blessedly enioy euerlasting life; and therefore excellently well spake *Cato* the elder, (as it is reported by

by *Tully*) I depart (said hee) out of this world, as if I went out of some Inne, where I had lodged, not as though I went out of mine owne house, where I haue dwelt: for nature hath giuen vs this life, as it were an Inne; to stay and bayt in, but not as a certaine place to abide and dwell in. Christians may be ashamed to bee ignorant in that which heathens knew. Hither also wee may referre the saying of the same man, Euery man ought to bee content with that time which is assigned for him to liue, whether it bee lesse or more: for a short time in this world, is long enough to liue well and honestly in: let the Christian man thinke these sayings bee spoken aswel to him as to the heathen. And although, as the Poet saith, there is no man, but if death were ready to seaze vpon him, hee would step backe, and waxe pale for feare (for nature teacheth vs to shunne that which would destroy vs, and seeke to preserue our owne being) yet is it the duty of a Christian man, not so much to feare the departure,

Heb. 9. 27.

Phil. 3. 20.

parture of his soule from his body, nor to bee so much troubled when hee drawes neere death : but in respect, that so is the pleasure of Almightye God, hee ought not onely patiently, but also cheerefully to giue nature her due, and yeeld himselfe vnto death : for this is appointed vnto all men, as saith the authour of the Epistle to the Hebrewes, that they should once die. Hee that is wise then, will gladly depart hence, when God calls him, and willingly leaue these earthly affaires, not looking backe, like one that is loth to part from them : For it is the dutie of Christians, although their bodies bee here vpon earth, yet to haue their mindes musing on heauenly things, and to bee there continually by faith and hope, where after death wee shall bee essentially : For as Saint *Paul* saith to the Philippians, Our conuersation is in heauen, whence also wee expect the Sauiour our Lord Iesus Christ, who will reforme the body of our humilitie, and configure it to the body of his glorie : And to the Corinthians he saith,

faith, We know, that when wee are at home in the body, wee are pilgrimes from God; for we walke by Faith, and not by sight; yet we hope, and approve it better to bee absent from the body, and to bee present with God: wherefore wee endeavour and contend whether wee bee at home or abroad, that wee may please him. Thus hee sheweth, that while wee are in this world, wee are pulled away from God, whom neuerthelesse wee may now behold by faith, and whom after this life wee shall behold more neere, as it were face to face: but it were more to be desired, if, leauing this earthly body, our soules might come into heauen, as it were into his owne dwelling place, and there liue with God, for euer, in blessed immortalitie.

And moreouer, when in our dayly prayers, which Christ himselfe hath taught vs, wee begin in this manner, Our father which art in heauen, are wee not commanded to lay aside all earthly cogitations, and from the bottome of our hearts to sigh after, and
with

with all our endeouour labour to attaine vnto that heauenly country? for where our Father is, likewise is our countrey; vnto which wee desire to goe, to see and to enioy that happie inheritance, to possesse those euerlasting goods, and obtaine that patrimony, which with much longing and vehement desires wee wish for. Hence proceeded that saying of holy *David*, euen sighing for the misery of his banishment, I am a foreiner (saith hee) and a stranger with thee, as all my fathers were. So doth the authour of the Epistle to the Hebrewes testifie, that *Abraham* and all the Patriarkes confessed themselves to bee strangers and forreiners vpon earth: for they that say these things (saith hee) declare plainly how they seeke for their countrey. And if they had spoken onely of that countrey from whence they were gone out before, they had meanes enough to haue returned thither againe; now they desired a better, that is, an heauenly: for it sheweth how they that confesse themselves strangers vpon earth, haue great
desire

desire of their heavenly countrey, euen as those haue, which are banished from their owne native land. Let vs therefore, whensoever God calleth vs, willingly remooue out of the pensiue & sorrowfull banishment of this world, into that heavenly country; & more, let vs strue all our life long, while we are in the prison of this body, to lift vp our selues, with all the strength and force of our soules, vnto the same. But some wil say, by reason of my manifold sins, I haue no hope to expect any good after I depart hence, nay, rather I haue cause to feare, lest I be condemned for my wicked life past: Death standeth before mine eyes, my euill deeds trouble my conscience, the feare of hell dismaies me, Satan vrgeth me to desperatiō, all these do wonderfully terrifie, and strike a dreadful feare into vs, to bee at once, as it were, beset with death, ready to seaze on vs, Gods diuine iudgement, the fire of hell, and euerlasting torment, when we call to mind, that within a very short time we must giue vp an account of all our thoughts, words and deedes, at the

1. Cor. 5. 10.

tribunall seat of that heavenly Iudge, before whom wee must all stand, euery man to receiue (as Saint *Paul* saith) according as hee hath dealt in this life, whether good or euill.

In such a case as this wee are to prescribe the sicke party no other meanes of comfort, sauing that which the holy Scriptures doe so often repeate and exhort vs vnto, that is, to betake himselfe to an vnfaigned and a hearty repentance of all his sinnes, to put his stedfast hope, and assured affiance in the clemencie and mercie of Almighty God, thorow Iesus Christ, to obtaine pardon; for as it is bootelesse for him that repenteth not, to promise himselfe pardon; so to him that hath no hope of pardon, repentance is not auailable: But as both of them are necessary, in the true conuersion of a sinner vnto God, that neither repentance bee without hope, nor hope without repentance: so for the most part Satan laboureth to bring to passe one of the two, that either through a vaine hope of pardon, hee may keepe men secure
and

and carelesse in their sinnes, or els through the terrour and greatnesse of their sinnes, hee may put them out of all hope, and driue them to desperation. And althotgh, as I said before; both of these are necessary, that wee trust in Gods mercy to obtaine pardon, and stand in feare of his iustice to force vs to repentance: yet in such a time, when death is ready to seaze on vs, and our conscience doth more trouble vs; the feare of Gods anger doeth strike greater terrour into our hearts, and the deuill (as hee is ready at all occasions, and aduantages) then especially by aggrauating our sins; taketh away all hope of pardon, and laboureth to force vs to despaire of our saluation; therefore the sicke person is the oftner to bee called on, and perswaded, to put all his trust and whole affiance in the mercie and clemencie of God, through Iesus Christ. Let him remember how our Sauour Christ in Saint Matthew saith, They that are well haue no neede of the Physician, but they that are sicke; that Christ

Matt. 9. 12.

C ,

came

came not to call the righteous, but sinners to repentance; that God desireth not the destruction of sinners, but that they should repent and live; hee being drawen on with repentance of his sins, truly and from his heart, purposing amendment, let him call to mind these comfortable things, and, beeing offended with himselfe for his former life, make his whole recourse vnto the infinite mercie of God in Iesus Christ, and in him begge pardon, not distrusting of his saluation, through the feareful terrours of conscience: for although the sinnes of man bee indeed very grievous, and many in number, yet seeing Gods mercie is by infinite measure farre greater, wherefore should he that repenteth him, either despaire of obtaining pardon, or thinke his sinnes haue more power to destroy him, then Gods mercie hath to saue him? Let him therefore with the Publicane in Saint Lukes Gospel, crie out with an humble voice, and with beating vpon his breast, say, Lord haue mercy vpon me a sinner: and then let him make no doubt, but that

Luke 18,

that to them that truely repent them of their sinnes from the bottome of their hearts, God will shew mercie, and freely forgiue them all their sinnes. But (thou wilt say) I repent mee for my sinnes, when it is too late. No surely, God esteemeth no repentance too late, so it bee true repentance; for hee himselfe doth testifie, that at what time soeuer a sinner repenteth him of his sins, hee will put all his wickednesse out of his remembrance. Hereof we haue a manifest and a notable example, of the theefe that was hāged at the right hand of Christ, whose true penitēt heart turned his punishment into martyrdom, and his blood into his baptisme, as one writeth very excellently; therefore it is better to repent late then neuer. And truely thus farre may the example of the thiefe serue for all men to imitate, that wee should not despaire of pardon, if wee repent at the last houre of our life; but it is no example for vs still to persist obstinately in our sinnes, and to deferre from day to day the amendment of our sinfull liues. For

Ezek. 18.

hee that hath promised pardon and
forgiuenesse to the penitent sinner, hath
not promised that hee shall haue the
next day comming, to sinne in. There-
fore is it written in the Prophet *Esay*,
As I liue, saith the Lord, I desire not
the death of a sinner, but rather that
hee should repent and liue: for in these
words is declared the mercie of God
ready to pardon those that repent. Vp-
on which place *Tertullian* saith, hee in-
uiteth vs vnto saluation with an oath,
swearing, that hee desireth wee should
beleue him. O happy wee, for whose
sake God sweareth: O most wretched
wee, if we will not beleue God though
hee sweare. It is the vsuall and
common forme of swearing among
the Hebrewes to say, the Lord liueth;
and therefore, God beeing about to
sweare by himselfe, when he could not
sweare by a greater: he saith, As I liue.

Let the sinner then, that is offended
in himselfe, as fearefull and doubtfull
by reason of his conscience, endeauour
himselfe boldly to trust vnto this so
sure a confirmed promise of God,
left

lest if hee despaire of pardon, hee doe after a sort, as it were, accuse God of periurie; which were extreame impietie: for if many times wee vse to trust men, who can both lie and deceiue vs; shall wee make doubt to trust God, who is trueth it selfe, and can neither lie nor deceiue any that put their trust in him? Seeing thou wilt beleeue an honest man vpon his bare word, wilt thou not beleeue God vpon his oath? Certainly he that will not beleeue God, maketh him a liar, (sayth Saint *Iohn*) and whoso maketh him such a one, denieth him to bee God, is worse then an infidell, and there is no hope of his saluation, so continuing; yea, such a one is a plaine Epicure, and one who doth euery way contemne religion, so farre is hee from true Christianitie.

Hitherto appertaineth that which our Sauour Christ speaketh in Saint *Matthews* Gospel, calling the afflicted, as it were, into his bosome: Come vnto me all ye that labour, and are heauie laden, and I will refresh you. Is not

Mat. 11. 28.

this saying, and this true Euangelicall Sermon, full of most sweete comfort and consolation to all sorrowfull sinners, so that with a firme faith they rest in the same? for who would not by the remembrance of this speach, rayse vp and vphold his minde dejected, and almost quite ouerthrowen, with the conscience and guilt of his sinnes? Christ commandeth them to come vnto him whosoeuer are laden: Let vs goe therefore, why make wee any delay? Hee promisetht to ease vs: wee may belecue that hee will performe it, who is the trueth it selfe, and our hope will not deceiue vs. And lest any man should make doubt, and think that hee is not in the number of them that are called, hee saith, Come all vnto mee: For as Saint *Paul* saith, With God there is no difference of persons; God would haue all men saued; and Christ biddeth all men to come vnto him. Vnto this agreeth that saying of the Prophet *Esay*, He sent me to preach good tidings vnto the poore, to heale them that are penitent in heart, to proclaime

claime liberty to the captiues, &c. for them hee calleth poore, who are afflicted and sorrowfull, because of their conscience, or as Saint *Matthew* calleth them, grieved and heauie laden, vnto whom the Gospell of gladnesse is preached, and hope of saluation in Christ Iesus, and so certaine confidency is shewed, that is, those that flie vnto Christ are releued, and obtaine pardon of their sinnes.

Matth. 11. 28.

Saint *John* saith in like maner, That God so loued the world, that hee gaue his onely Sonne, that who so beleued in him, should not perish but haue euerm-lasting life: For God sent not his Sonne into the world to condemne the world, but that through him he might saue the world. What great consolation may all men haue by these words? What hope is herein shewed to encourage the afflicted, to vphold the weake, and to comfort them that are almost lost? For consider, I pray you, who speaketh these words, euen the Sonne of God, our Lord and Sauour Iesus Christ, that is, he, whom the Father in a voice from
heauen,

Iohn 3. 16.

heauen, commanded only to be heard. What saith hee then, that God loued the world first? What doe those words import? They shew forth and declare that admirable and true Fatherly loue of God towards poore miserable sinners, euer since the beginning of the world, shewed and declared presently to our first Parents after that wofull fall, and afterwards to the Patriarches, and to all the godly diuers & sundry wayes, whilst by so many promises hee calleth them from despaire to hope, from destruction to saluation, and from death vnto life: of which thing at this time, I shall not need to say much. God therefore loued the world; but how greatly loued he it? Surely so greatly, that hee sent his onely begotten Sonne to saue the world: For our Sauour Christ doth insinuate, that all mankind should haue perished with euerlasting destruction, vnlesse God had sent downe from heauen into the world, his onely begotten Sonne, to redeeme mankind from the destruction of death and sinne. What could bee added to this infinite loue of God

God towards vs, or what more manifest token can be of Gods diuine beneuolence? O the immeasurable, infinite, and vnspokeable goodnesse, and as Saint *Paul* saith, the great loue of Almighty God towards man! O the true Fatherly affection of God towards mankind, and good will full of all clemency and bounteousnesse, which vnlesse the onely begotten Son of God, who is in the bosome of his Father, had declared vnto vs, no man could haue beleueed! For the Sonne himselfe only comming in the flesh, and taking our nature, hath made manifest the riches of the mercie of God, and as Saint *Paul* saith to the *Ephesians*, The superabundant treasure of his grace, and likewise hath declared that notable and singular loue, wherewith the Father loued vs, and the beneuolence wherewith hee imbraced vs. What cause hast thou then to despaire in this so great and incredible loue of Almighty God towards the world? Onely acknowledge and confesse thy sinnes, put thy confidence and all thy hope to attaine saluation in the Sonne

Ephes. 3.

Sonne of God , and thou shalt haue euerlasting life. For God the Father, for his Sonnes sake loueth vs , for his Sonnes sake he pardoneth vs , when we repent; for his Sonnes sake hee deliuereth vs from eternall death ; for his Sonnes sake, hee giueth vs that most blessed immortalitie in the world to come, full of all happinesse and goodnesse. Yea , but thou wilt say , It is strange and incredible how much I haue offended : Be it so. Our Sauour Christ speaketh the precedent comfortable exhortations vnto sinners : vnlesse then thou thinke, that he who is said to saue the world, excepted sinners, thou maiest take comfort, and repenting thee of thy sins, assure thy selfe of all good in Iesus Christ, whom God the Father for our sakes deliuered to death , and whose blood washeth vs from all our sinnes, as it is said in the *Apocalyps* : I came not faith hee, to condemne the world , but to saue the world. If the sicknesse and corporall infirmitie of the child, doe no whit diminish the fathers loue towards him , but rather increase it ; for loue doth

Reuel. 1. 5.

Iohn 12. 47.

doth increase and gather more strength,
when we pittie those whom wee loue;
and if we see Parents most tender ouer
their children in their sickenesse: then
much lesse will God remit any thing of
his most ardent loue towards mankind,
because of our weakenesse and frailtie;
but will therefore rather augment and
increase the same through pittie: For
God knoweth what our nature is, what
a naturall pronenesse is in vs, and how
apt we are to sin; neither wil he therfore
turne away his Fatherly affection from
vs, but rather of pittie more increase the
same. Let vs consider what Saint *Iohn*
hath in his first Epistle: In this saith he
appeareth the charitie and loue of God
towards vs, in that God sent his onely
begotten Sonne into the world, that
wee should liue by him. In this confi-
steth his charitie, not because we loued
him, but because hee loued vs, and
sent his Sonne a propitiation for our
sinnes.

1. Iohn 4. 9.

These words are of them selues so
plaine, as they need no expounding: for
they do shew, & as it were set before our
eyes,

eyes, such great beneuolence of God towards vs, as we are not able to conceiue: and they declare the admirable charitie which moued God to send his onely Sonne, coequall to himselfe, into the world to ransome mankinde, and let him free from eternall death. Let the sicke partie weigh diligently, and ponder with himselfe, this great loue of God the Father towards vs, let him, I say, consider this his so great study and diligence ouer vs, this great care he taketh for our saluation: For these considerations being often called to memorie, doe wonderfully raise vp againe, and recreate the penitent sinner. That which is written in the Epistle to the Romanes, doth notably well accorde with these former sayings of our Sauour, where *S. Paul*, or rather the holy Ghost by the mouth of Saint *Paul*, speaking of the loue of God towards vs, who for the sake of wicked men, spared not his onely Son, there amplifying and shewing at large the manifest tokens of Gods diuine goodnesse towards vs, amongst many other things hee saith thus: In this
doth

doth God approue his charitie towards vs, seeing that Christ dyed for vs, when as yet we were sinners. And therefore much more now being iustified by his blood, shall we through his meanes be saued from wrath: For if, while wee were enemies, wee were reconciled to God by the death of his Sonne, now being reconciled, we shall much rather be saued by his life. And not this only, but wee may also glory in God through our Lord Iesus Christ, by whom wee haue now obtained reconciliation.

Rom. 5.

Thus farre speaketh *S. Paul*, whose words doe marueilously raise vp comfort, and delight those whose mindes are with the knowledge of their sinnes stricke and cast downe, fearing the iudgement and wrath of God: For how great (I pray) and how incredible is that loue of God towards vs, who gaue his onely Sonne to the cruellest punishment, and vnto bitter death, to saue sinners, yea, and those that were his foes and enemies, whereby as the Apostle saith here, hee might restore vs againe into fauour with himselfe? Nor did hee
that

that onely; but also (as Saint *Paul* saith in another place) hee hath receiued vs into affinitie, and consanguinitie, making vs brothers of his Sonne Iesus Christ, and adopting vs for sonnes vnto himselfe, to bee partakers with him of euerlasting happines; so to be heires of God, and fellow heires with Christ. This so infinite loue of God towards vs, this mercie, this goodnesse; making vs of enemies, his sonnes; of wicked sinners, holy Saints; of slaues subiect to euerlasting death, heires and partakers of immortalitie: Who can by any force of speech sufficiently expresse, or by any imagination shadow out the least part of it? There is no cause therefore, (although thou hast sinned neuer so much) why thou shouldest despaire of the immeasurable and infinite mercy of God: So that thou doe acknowledge and confesse thy sinnes, truely repenting thee from the bottome of thy heart, and with an humble spirit call vpon the mercy of God, alwayes inclined and ready to pardon.

To the same effect is that saying of
Saint

Saint *Paul* to *Timothie*, This is a true saying, and worthy of all men to be received, that Christ came into the world to save sinners. What can be said, that is more comfortable, then that the Sonne of God tooke humane flesh upon him to save sinners? If thou be a sinner then (as we are all) thou seest where salvation is to be had. And a little afterward he saith, There is one God, one reconciler of God and man, the man Iesus Christ, who gave himselfe, the price of our redemption, for vs all.

1. Tim. 1.

1. Tim. 2.

Dost thou heere observe how he calleth Christ a Mediatour, and as it were the Sequester or Peace-maker betweene God and man, and that he gave himselfe a ranome and price of redemption for vs all? What thought can comprehend, much lesse utter in words, this so incredible and inestimable loue of God, and as Saint *Paul* saith to the *Ephesians*, the supereminent loue of the knowledge of Christ? Now shall any man after all this doubt of his salvation, when Christ, who saith, he died

Ephes. 3.

for all, excepteth or excludeth no faithfull man? For wee must diligently note this signe of vniuersalitie, lest abuse of predestination by Sathans suggestion should trouble any one. In the first to the *Galathians* it is sayd, Hee gaue himselfe for our sinnes, to deliuer vs from this euill world, according to the will of God our heavenly Father; And in the first to the *Ephesians*; through whom wee haue redemption by his blood, and remission of our sinnes, according to the riches of his grace. The very same he repeateth to the *Colossians* almost in the same words; And in the Actes of the Apostles 13. Be it knowen vnto you (saith he) men and brethren, that through this Iesus is manifested vnto you the remission of your sins, and from all things, frō which by the law of *Moyse* ye could not be iustified, is euery one that beleeueth iustified. And *S. Peter* in the same place saith, All the Prophets beare witnesse to him, that whosoever beleeueth in him, should through his Name obtaine pardon of all their sins. But what saith *Iohn Baptist* of Christ in Saint

Saint *Iohns* Gospel? Behold (saith he) The Lambe of God which taketh away the sinnes of the world, hauing relation vnto the Paschall Lambe, which was but a figure of Christ the true Sacrifice, for the sinnes of mankind: For hee being slaine, redeemed vs by his Blood, (as it is said in the *Apocalyps*) from death and euerlasting destruction, euen as the *Mosaicall* Lambe deliuered the Israelites from the destroying Angel. What more? Hee that beleueth in the Sonne (saith he) hath euerlasting life; but hee that beleueth not in the Sonne, shall not see life; but the iudgement of God abideth vpon him, that is, hee shall bee condemned with euerlasting death: For the anger of God in the Scripture is put for iudgement, wherewith God inflicteth punishment vpon sin, and taketh reuenge of the wicked.

Iohn. 1.

Reuel. 5.

Iohn 3.

These things are so plaine and manifest, that hee should seeme to set vp candle-light in the Sunne-shine, who goeth about to illustrate the same. Let vs now returne to *S. Paul* from whom we haue a little digressed. It is admira-

ble, how in all his Epistles he comforteth sinners : whereof it shall not bee amisse to repeate one or two examples. In the third chapter of the Epistle written to the *Romanes*, hee saith, All haue sinned and are deprivued of the glorie of God : But they are iustified freely by his grace, through the Redemption which is in Iesus Christ, whom God gaue a propitiation by Faith, in his Blood, to the manifestation of his Iustice. First, hee sheweth that all men are sinners without exception, guiltie of Gods iudgment, and eternall death, and haue nothing whereon to glory before God. Then he sheweth that wee obtaine pardon of our sinnes, and are iustified onely by the mercy of God, through him who freely gaue himselfe a redeeming Sacrifice for mankind, euen Christ Iesus ; but yet so, that we place all our hope of saluation in Christ Iesus our onely Redeemer, that is, if by Faith wee imbrace Christs merits, by whose Blood we are redeemed ; which thing seeing wee all doe not, no marueile though we doe not all attaine saluation,

uation : for God saueth none but those, who apprehend and lay hold of the free remission of their sinnes by Faith, promised through Christ, and continue in that Faith euen vnto the end : To the performance of which, wee haue neede of the aid and help of the holy Ghost. And afterward in the eight chapter; If God be for vs, who is against vs? hee that spared not his only Son, but deliuered him vp for vs all, how shall hee not with him giue vs all things? who shall seeke to lay wickenesse vnto the Elect of God? God is he that iustifieth, who is he that shall condemne? Christ is he that is dead, yea, who is risen againe; who also sitteth at the right hand of his Father, who doth also make intercession for vs.

These very words of *S. Paul*, when he saith, God spared not his own Son, but gaue him for vs all, doe they not seeme to be a notable token, and a most euident argument of the great and vnspeakeable loue and fatherly kindnesse of God towards vs? Yet he addeth further, That with his Sonne hee will giue

vs all things, as Iustice, Innocence, Sanctitie, and especially victorie against Sinne, against Death, against Sathan; that I may not say any thing of other good things, both large and immortall, which the Father with his Sonne doth largely bestow vpon vs. O the excellent and singular consolation of the holy Ghost, spoken by the mouth of Saint *Paul*! so that we can by Faith lay hold of it, and rest in the same. What marueile is it if the strait capacity of humane thoughts, be scarce able to conceiue so great liberalitie of our heauenly Father? Well may we stand amazed at this his so great goodnesse and liberalitie: but by no meanes are we able, in our mindes to conceaue, in our thoughts to cōprehend, much lesse in words to expresse the same. Further he addeth, that God will heare no accusation against vs, because he doth absolue vs from all faults, and esteemeth vs as iust: Neither remaineth there now any condemnation vnto vs: For the law is satisfied, and the punishment is payed, seeing Christ is dead for vs, who with his Blood hath
paide

paide that punishment, which our sins had deserued: And further he saith, that Christ hauing now conquered death, sitteth at the right hand of the Father, to be a continuall Aduocate and Intercessour for vs, that is, to pleade our cause to his Father, and obtaine of him, both peace and pardon for vs; according to that saying of Saint *Iohn*, If any man sinne, wee haue an Aduocate with the Father, euen Iesus Christ the righteous, and hee is the propitiation for our sinnes, and not for ours onely, but for the sinnes of the whole world: For the death and resurrection of Christ, is in stead of a perpetuall intercession, and hath the force and efficacie of liuely prayer to reconcile his Father vnto vs; For we must not foolishly suppose, that God the Sonne doth humbly entreate his Father, kneeling vpon his knees. Thus much out of *S. Paul*.

Now let vs briefly heare what his fellow and partner Saint *Peter* saith: Among other things he saith, That we are redeemed, not with transitorie things, as siluer and gold, but with the

1. Pet. 1.

precious Blood of Christ, that immaculate and vnspotted Lambe. And a little after; He that in his body bare the burden of our sinnes vpon the Crosse, whereby we being dead to sinne, might liue to righteousnesse, by whose stripes ye are healed: And againe, Christ, saith he, did once suffer for our sins, the iust, for the vniust, that hee might bring vs to God. And in the acts of the Apostles, Saint *Peter* saith among other things; Through the grace of our Lord Iesus Christ, wee hope to bee saued, as they likewise did: that is, (as S. *Austine* expoundeth it) as our fathers did; giuing vs hereby to vnderstand, that all men, by reason of sin, were for euer to haue beene condemned, vnlesse through the grace of our Lord and Sauour Iesus Christ, they had beene saued: Neither was any man able to attaine to saluation through his owne workes and merits; but only by the free goodnesse and mercie of God through Iesus Christ, in whom they put their whole hope and confidence: By which meanes also all godly men euer since the beginning

ning of the world, haue beene saued. With this well agreeth that of *S. Paul* to *Timothie*, He that saued vs, and called vs with a holy calling, not according to our workes, but according to his purpose and grace, which is giuen vs through Iesus Christ from all eternitie; but now is made manifest, by the appearing of our Lord and Saviour Iesus Christ, who put away death, and brought life into the world, and immortalitie through the Gospel. For the Apostle sheweth, that from all eternity, and before the world was made, it seemed good to God, and in his wonderfull counsell hee decreed, that hee would saue mankind through the death of his Sonne, and that of his meere and free goodnesse, not for any deserts of ours. For how great soeuer wee imagine the piety and sanctity of the olde fathers to haue beene, both before and after the flood, yet did not the same saue them from eternall destruction, but only their faith in Christ, then promised, and now come in the flesh. Hitherto appertaineth that mention made
in

1. Tim. 1.

Heb. 13. 8.

Iohn. 5. 6.

1. Cor. 10.

in the Apoc. 13. 8. of the Lambe which was slaine from the beginning of the world : And to the *Hebrews* , Iesus Christ yesterday and to day , the same for euer : And that which our Sauour saith in the Gospell of Saint *Iohn*, *Abraham* desired to see my day, and hee saw it and reioyced : And as Saint *Paul* saith to the *Corinthians*, They all dranke of the same spirituall rocke which followed them , and that rocke was Christ.

Esa. 53.

I see me, in a manner, to haue saide enough of putting our trust and affiance in Christ, to them, to whō the remembrance of their sinnes bringeth much exceeding grieve and sorrow : For I thinke best to alleadge nothing now out of the old Testament , seeing there bee many things there, tending to this same purpose ; as that of the Prophet *Esay*, God hath laide all our iniquities vpon him; for he speaketh of Christ, who by his death, bare the punishment which we by our sinnes had deserued , that through his onely punishment, all wee might be saued : this I say, is great consolation

solation to afflicted consciences, if they beleeue these things without doubting; And in another place hee saith; By his stripes are wee healed: which *S. Peter* citeth, to shew vs how Christ abode the torments and most bitter paines, for to saue mankind, that with his blood hee might satisfie that punishment, which wee owed to the iustice of God, and that he being chastised (as the Prophet saith) we might haue peace; that is, that God being pacified by the most bitter punishment which Christ did suffer for our sakes, wee might escape euerlasting death, the companion of sinne: Hither-to doth also belong the saying of the same *Esay*, He truly bare our feeblenes, and caried our griefes, and laid downe his life a sacrifice for sinne.

1. Pet. 2.

Esai. 53.

But to make an end of this part, we must often put them in minde, whom the remorse of sinne doeth too much grieue and vexe, how Christ is our mediatour, our aduocate with the Father, our helper, our Sauour, and (as he saith to the *Hebrewes*) our throne of Grace, our Bishop and high Priest, continually to

Heb. 4.

1. Cor. 1.

to make intercession for vs, the propitiation for the finnes of the world, the Lambe slaine from the beginning of the world, the Lambe of God taking away the finnes of men, the Pastor and Curate of our soules, our hope, our life, our resurrection; and as Saint *Paul* saith to the *Corinthians*, our wisdom, our iustice, our sanctification, our redemption; and to conclude, the end and perfection of the Law to iustification vnto euery beleeuer. If these things be diligently sounded in the eares, and put in the minds of the sicke, they will not easily fall into distrust, but place all their hope and affiance in Christ, the Sonne of God our Lord and Sauour.

The sicke man cries out that hee is a sinner, that he feeleth the iust iudgment and anger of God against sinne; and that hee is terrified with the feare and terrour of euerlasting punishment: then shall you on the contrary side, put him in minde, that Christ came into the world to saue sinners, that hee came to seeke and saue that which was lost, that he came to giue his soule a redemption for

for many ; and that he doth promise to refresh and ease them , whosoeuer labour and are heauy laden, and flie vnto him for helpe; that for his sake our heauenly Father hath pardoned all our offences , the hand writing which was against vs being blotted out, taken away, and nailed to the Crosse, as *S. Paul* saith to the *Colossians*.

Col. 2.

Hee may likewise call to minde, that which is written in the 1. Epistle of *S. Iohn*, full of most sweete consolation, whereby an afflicted conscience may be confirmed and rayfed vp : If we say that we haue no sinne, wee deceiue our selues, (saith hee) and there is no truth in vs : If wee confesse our sinnes, hee is faithfull and iust , to forgiue vs all our sinnes , and purge vs from all iniquitie. Which thing doth not a little comfort me , so often as I fall into the remembrance of my sinnes : For it doth wonderfully cheere mee vp, and easeth and diminisheth the griefe of minde, where-with I am troubled by reason of my sinnes.

1. Iohn 1.

And first of all, that saying of the Angel,

Angel ; spoken of Christ the sonne of the blessed Virgin *Mary* before he was borne, as it is in Saint *Matthews* Gospel, Thou shalt call his Name Iesus, he shall saue his people from their sinnes : surely the Angell doeth shew , that all men must looke for deliuey from sinne, from the wrath of God , from eternall death and destruction , onely through Christ Iesus, and no other : Which three doe alwayes hang so together, as they can by no meanes be pulled asunder. For God is moued with iust anger, by reason of sinne , which all men ought to feare , & the reward or wages of sinne is death (as the Apostle saith) and euerlasting torment , from which wee are deliuered through our Saviour Iesus Christ. Doe you see then, how in a few words the Angell doth comprehend the summe of all the Gospel ? What comfort may the wounded and deiected conscience of a sinner haue here, in the Name of Iesus ! This I say may bee easilier conceiued in thought, then can any wayes bee vttered in wordes: For this is that most sweete Name;

Name, full of all kind of delight and gladnesse, which alone is able to comfort vs in the middest of death ; which ought at all times to bee ready in euery bodies mouth, and the remembrance whereof, should neuer depart out of our mindes ; this I say, is that Name giuen of God, in which Name (as Saint *Paul* saith to the *Philippians*) euery knee shall bow it selfe, of things in heauen, in earth, and in hell. And to conclude, this is that Name, through which the Apostles in times past, wrought so many signes and miracles, exceeding all the power and force of nature ; for which name also, the holy Martyrs ioyfully shed their blood, and innumerable Virgines and Widowes, vowed their Virginitie and chastity to God : This name, in griefe, maketh the sorrowfull glad, in mourning comforteth them that are griued, and wipeth away, or mitigateth all sorrow of minde for their sinnes : At the hearing of this name, the afflicted lift vp themselues, and they that are in calamity, doe rest themselues from their miseries :

Phil. 10.

miserieſ : At the inuocation and calling vpon this Name, the troubled mindes be in quiet; in motion and tempeſt there is tranquility; in feare of harmes, ſecurity; in ſickenefſe, patience; in the conflict with aduerſitie, an inuincible ſtrength: In this name, hope is offered to the penitent, pardon to the ſinners, refuge and defence to them that deſpaire of ſafetie. Therefore (ſaith the Angel) Thou ſhalt call his name Ieſus: Why ſo? he giueth a reaſon, For he ſhall ſaue his people from their ſins: and that you may not thinke this to be of little eſteeme, and ſlenderly to be regarded; he that ſaueth thee from ſinne, doth likewiſe deliuer thee from the wages of ſinne, which is death, and from perpetuall condemnation, and euerlaſting deſtruction: yea hee ſaueth vs in all afflictions, griefes and calamities, which are the puniſhments of ſinne, and alſo in the middeſt of our bodily death; and by the ſame, bringeth vs to euerlaſting immortalitie. The Angell calleth them his people, eſpecially, who place all their hope and confidence, on-
ly

ly in Iesu Christ: For he doth not call the Israelites alone his people, of whom Christ came, according to the flesh, but all those whosoever receiue, and how many so euer belecue in him: For to these as Saint *Iohn* testifieth, hee gaue grace to become the sonnes of God, these (as the Angell saith) hee saueth from their sinnes. To this agreeth that which Saint *Peter* speaketh of Christ, in the Acts; There is no saluation in any other, neither any other name vnder heauen giuen amongst men, by which we may be saued. Thus much of Iesus, before he was borne, while as yet hee was contained in the Virgines wombe.

Act. 4. 12.

Now that other speach of the Angell in Saint *Luke*, which he spake to the Shepheards of Christ when he was borne, doth encourage and raise vp the deiected and afflicted sinner: Feare not saith he, for behold, I shew vnto you great ioy, which shall bee to all people, because that this day is borne vnto you in the city of *Dauid*, a Sauour, which is Christ the Lord: Oh angelicall Proclamation, full of vnspeakeable consolati-

Luke 2.

E

tion:

tion: Open thine eares oh sinner at this most ioyfull voyce, thou that feelest the anger of God against thy sinnes. Feare not, saith the Angell, He forbiddeth them that are stricken and terrified in minde to feare: Why so? He giueth a reason, and as if hee were to speake of a new, and an vnexpected matter: Behold, saith he, I declare vnto you, or, to vse the Greeke word, I euangelize a great ioy: What is it so great? Yea to all people, Let vs heare therefore what great ioy the Angell proclaimeth: For (saith hee) to day is borne a Sauour, which is the Lord Christ. He who was promised by the Prophets, and in times past so earnestly desired and expected for a Redeemer and Sauour, is now borne vnto you: That Christ or Messias is come, after whom all did so marueilously desire and long.

Who can either in thought comprehend, or in words expresse, what great consolation is in these wordes of the Angell, offered vnto sinners, who for their conscience, are afflicted and sorrowfull.

For

For mine owne part, so often as I either reade, or call to minde, and meditate of these things, me thinkes I am marueilously comforted and delighted: For thus may I say to my selfe; What is the matter why thou dost so feare? Wherefore dost thou so vncomfortably lament and sorrow for thy sinnes? The Angell bids thee, thou shouldest not feare: He saith, hee comes to proclaime, and shew foorth vnto vs great ioy: He saith, there is a Sauour borne vnto vs, which is Christ our Lord. Then presently I may remember those Diuine promises, made of our Lord Christ. Then doe I remember that bruiser of the Serpents head, promised to our first parents. I remember that seed of *Abraham*, in which all nations should be blessed. I remember him, of whom *Iacob* prophesied, *Shiloh*, who should bee the expectation of the Gentiles. I remember that Prophet, whom *Moyse* said, God would raise vp. I remember that Sonae of *Dauid*, who should rule ouer the house of *Iacob* for euer. I remember him whom *Moyse*

Gen. 3.

Gen. 22.

Gen. 29.

Deut. 18.

Esai. 9.

Reuel. 13.

Iohn 1.

Esai. 66.

Law did point vnto, whom all the Iewes sacrifices did shadow out, whom the Oracles of the Prophets aimed at, I remember him especially, of whom *Esay* saith, A little one is borne vnto vs, and a Sonne is giuen vs, &c. I remember, that Lambe slaine from the beginning of the world, as Saint *Iohn* saith in the *Apocalyps*. I remember him of whom *Iohn Baptist* saide, Behold the Lambe of God, which taketh away the sinnes of the world. With these, and such like cogitations, I doe vse to take marueilous great delight, and therewith to comfort my selfe exceedingly. The same I thinke, and hope will befall others, who are in like sort grieued with a dislike of their sinnes: Yea, but some will say, God hateth sinne, hee hateth all them that worke iniquitie. This I confesse, nothing is more true; but yet God refuseth not sinners that repent, that from the bottome of their hearts detest their iniquities, according to the saying of the Prophet *Esay*, Vnto whom should I haue respect, but to the poore and contrite in spirit, and that

that feareth my words ; meaning him who doth truly and earnestly repent, and feeleth the anger of God against his sinnes, vnto whom, God will be fauourable and mercifull: Such a one was the Publicane in Saint *Lukes* Gospel, discontented in himselfe, not daring to hold vp his eyes to heauen, for sorrow and bitter feeling of his sinnes: So saith *Dauid* in the *Psalme*, A contrite and an humble heart, O God, thou wilt not despise: He it is that healeth all the contrite in heart, and bindeth vp all their sores.

Luke 18.

Psal. 51.

Hitherto belongeth that of the Prophet *Ezekiel*, where God saith, he had rather haue the repentance, then the death of a sinner, and that we may giue the more credit vnto him, he sweareth the same. Yea, but he that committeth sinne (saith Saint *Iohn*) is of the deuill, because the deuill sinneth from the beginning: But what followeth presently in the very next wordes? For this did the Sonne of God appeare, that hee might dissolue the works of the Deuill. Yea, but (you will say) God is iust, and

Ezek. 18.

s. Iohn 3.

will not leaue sinne vnpunished ; and Gods iustice requireth satisfaction for offences : Tis true , but God hath sent his onely Sonne into the world, and deliuered him to death (as is shewed before) to satisfie for the sinnes of the whole world, and by him will bee pacified and reconciled vnto all mankind: For Iesus Christ is that Lambe of God, which taketh away the sinnes of the world ; his blood cleanseth vs from all sinne : Iesus Christ came to giue his life a redemption for many , as *Esay* saith, He was wounded for our iniquities, and bruised for our wickednesse : and as *Saint Paul* saith , Christ was deliuered to death for our offences, and raised againe for our iustification ; For this cause , hee is called the price of our redemption, because hee offered vp himselfe to be crucified , and gaue himselfe a sacrifice for mankind : And that the remembrance of so great a benefit might neuer be taken out of our minds, Christ instituted his holy mystical Supper , for a perpetuall memory in his Church, to be propagated to all posteritie,

Esa. 53.

Rom. 4.

ritie, and continue to the ende of the world.

Wherefore wee ought to make no doubt, but hee hath abundantly satisfied Almighty God for our sinnes, and by his punishment hath endured the paynes, which we should haue suffered: For Christ our Passeouer is offered vp for vs: For he made him who was voyd of sinne, sinne for vs, that we might become iustified of God by him. He calleth Christ sinne, that is the sacrifice for the purging of the sinnes of mankind: For only the death of Christ was a sacrifice to pacifie the wrath of God against sinne, and by that, Christ reconcileth vs to God the Father; by that he obtained pardon for all our offences, and freed vs from eternall death.

1 Cor. 5.

Hitherto belongeth that in the Epistle to the *Ephesians*, Euen as Christ loued vs, and gaue himselfe for vs, an oblation and a sweet smelling sacrifice to God: And to the *Hebrews*, Who by his eternal spirit, offered himselfe to God immaculate; and by his only oblation, he made them who are sanctified, per-

Ephes. 5. 2.

Heb. 9.

Luke 15.

fect for euer. This must the sicke man stedfastly beleeeue, and hee that for his sinnes, is in dislike with himselfe, and griued at the very heart: for this faith will make his conscience quiet, and keepe him from internall terrors, lift vp his deiected mind, comfort the sorrowfull, and confirme them that are falling. Call to mind the parable of our Sauour Christ in Saint *Luke*, of the lost sheepe, which the Shepheard sought for till hee had found it, and hauing found it, layd it vpon his shoulders, and caried it home: which parable, seeing it sheweth how there is more ioy in heauen ouer one sinner that repenteth, then ouer ninetie and nine iust persons which neede no repentance, doth marueilously comfort the afflicted conscience. So doth also the parable of the groat that was lost, and by seeking and searching ouer all things was found againe: For that is likewise an example of a reconciled sinner, as *Tertullian* faith. So in like maner, is the parable of the prodigall yong man, lost through luxurie and riot, whose father is saide to haue
runne

runne out most louingly to meet him, and to haue receiued him with kissing and embracing: Wherein, as in a glasse, may be seene, how louingly and with how Fatherly affection God vseth to receiue, and imbrace those that acknowledge their sinnes, and are outwardly grieued for the same.

Hitherto belongeth that which our Sauiour Christ spake of the man that fell amongst theeues, and of the Samaritan who tooke pitie on him. So doth the historie of the sinfull woman; of the conuersion of *Zacheus*; of the bitter weeping of Saint *Peter* after his denying of Christ; of the theefe repenting on the Crosse, and such like. Hereupon it is said in the Epistle to the *Hebrewes*, That Christ is a mercifull & a faithfull Priest, appointed from heauen, to cleanse away the sinnes of the people. And in the same place he saith; For wee haue not a high Priest, which hath no feeling of our infirmities, but one that is prooued in all things, according to the similitude without sinne. Let vs therefore come with boldnes vnto the throne of
grace:

Luke 10.

Heb. 5.

grace, that we may obtaine mercy and find grace to helpe vs in time : And in the leuenth Chapter ; Christ remayning for euer, hath an euerlasting Priesthood : Wherefore he can saue them to the full, who come to God thorow him, who alwayes liueth, to the end to make intercession for them : And in the ninth, Christ is entred into heauen, that hee may appeare in the sight of God for vs. What can wee wish more then to haue such a high Priest as the Sonne of God, who doth sit at the right hand of God eternall, continually making intercession for vs, and pleading our cause afore him ? And to the end wee may haue good hope to obtaine our requests of our heauenly Father, the Father himselfe hath appointed his Sonne to bee a Priest and a Bishop, to put away all our sinnes with the Sacrifice of his Body, and without intermission to make intercession for vs. And this Priesthood of Christ, the Father doth confirme with an oath in the Psalmes of *Dauid*. O happie are wee who haue such a Bishop and intercessour, whose prayers are neuer

uer denied of his Father, when hee entreateth for peace and pardon for vs, and to whom his Father would neuer denie any thing.

Let vs therefore flie for succour vnto this Bishop and intercessour, as it were to our onely hope, helpe, and safetie; especially seeing hee doth in most entising words inuite vs to come vnto him: Come vnto me all you that labour, and are heauie laden, and I will ease you. Let vs make reckoning of neither hope nor helpe in any other but in him alone: for by him (as *S. Paul* saith) we haue a passage to the Father, that with boldnes we may call vpon the heauenly Father, and desire all good things of him, nothing doubting, but that praying in Christ his Name we shall be heard, and our prayers shall not be in vaine.

Mat. 11.

Ephes. 3.

This remembrance that Christ is our Bishop and high Priest doth bring marueilous comfort to the distressed, and sorrowfull sinner, and doth reuiue the sicke partie, who after hee is well assured and confirmed in Gods bounteous and willing clemencie to pardon him,

him, that there may bee left neither doubt nor scruple in his conscience, let him send for the minister of the Church his spirituall Pastour, and desire of him to haue comfort and absolution, after the true Catholicke manner, as it is in the Communion booke in the visitation of the sicke; and let him make no doubt but Christ will restore him into fauor with God through the Ministry: And when hee heareth the absolution of the Minister, let him thinke of it no otherwayes, then hee would doe if Christ himselfe were present, & spake it, or if hee heard the worde spoken from heauen by the mouth of God himselfe, according to that saying, Whose sinnes soeuer ye remit, they are remitted vnto them. And to the ende that in so great weakenesse, he may the better vphold and strengthen his hope, for obtaining pardon of his sinnes, and recouering the loue of his heauenly Father, let him eat the Lords bread, and that Body which was sacrificed vpon the Altar of the Crosse, and let him drinke the Lords Cup, and that his
Blood

Blood shed for the remission of sinnes, in such manner and forme as Christ Iesus hath appointed them: And so calling to mind, and remembring the torments which our Lord and Sauour Iesus Christ did willingly suffer to redeeme mankinde, and thinking vpon his life bringing death; let him from his very heart & soule giue him thanks for his immeasurable benefits., which offered vp himselfe vpon the Crosse a sacrifice to his Father for the sins of the whole world. Let him in heart sing Hymnes vnto him with a thankfull mind, and attribute vnto him that worship, & those honors which of duty he ought. And first of al, let him most firmly perswade himselfe, and with assured confidence beleue himselfe to be a liuely member of the Mysticall bodie, whereof Christ is the head, and beleue that God is become mercifull, and appeased towards him, that through Christ all his sinnes are forgien him, that he shall be the heire of God, and heire together with Christ, and that from thencefoorth hee shall not need to feare,

feare, either what death, Sathan or hell can doe against him. And verily, as Baptisme is a perpetuall signe of free remission of sinne, and reconciliation through Christ, and adoption into the sonnes of God: So to them who are in the Church of Christ, the Lords Supper doth witnesse, that those things doe alwayes continue in their full power and vertue, and are not (although sometimes we doe grieuously offend) presently made voide and of no force; so that wee doe earnestly repent vs of our wickednesse, and turne vnto God with all our hearts. Whosoeuer therefore is troubled with feare of Gods wrath for his offences, let him both acknowledge his sinnes, and confesse the same to God from the bottome of his heart, humbly crauing pardō of God through Christ Iesus, and beleeuing that Gods mercie is by infinite measure greater then his sinnes, and hath farre more power to saue him, then his sinnes haue to condemne him, according to the saying of *S. Paul*, Grace doth abound aboue sinne. And the better to confirme

firme this hope, let him cast away all doubts, and vse the Lords table, and holy Mysteries of his Supper: For as Faith commeth by the word of the Gospel, for the promise of grace and pardon of sinne; So by the Sacrament of the Lords Supper, the same is (as it were) awaked, raised vp, sealed and confirmed: And therefore S. *Augustine* did very well call the Sacrament the visible word. And here let the sicke partie call to minde the great and singular loue of God, our Lord and Sauour Iesus Christ towards vs, whereof hee would haue this Communion of his Bodie and Blood to bee a testimonie and pledge, whereby he ioyneth vs vnto him most firmly, as though wee were his members, imparting vnto vs all good things; as Iustice, Innocencie, Sanctitie, Life, Health, Immortalitie: For he that for loue of vs, gaue himselfe for vs, without doubt hee will bestow all other good gifts vpon vs, which doe necessarily follow the first, as depending thereon. And let him also, among other things, diligently consider this,
that

1. Cor. 6.

that by the participation of his Bodie and Blood, Christ is in vs ; and wee in him ; and that Christ is so present with vs , and doth dwell with vs , not onely mystically, but truely and really ; that Saint *Paul* hath truely called the bodies of them that belecue, members of Christ.

Hitherto belongeth that saying of *Chrysostome* vpon Saint *John* : When he would shew his loue towards vs , hee commixed himselfe vnto vs by his bodie, and hath brought it into one with vs , that the bodie might be vnited with the head ; for this is the propertie of those who loue most dearely. And vpon Saint *Matthew*, he saith, It sufficed not Christ, to become a man, to be beaten with rodde : But hee hath brought vs (as I may say) into one masse with himselfe ; and not that by Faith onely, but hath indeede made vs his bodie. And seeing that Christs flesh is ioyned and vnited to the word of God , truely it must needes with the same obtaine a life, giuing force and power ; so that being eaten by vs , it may reforme vs a
new

new to a certaine immortalitie and eternitie of life, who doe participate with his bodie: For which cause the holy man *Irenæus* affirmeth, That our bodies also by receiuing the Eucharist, because they are nourished by the Bodie and Blood of the Lord, are not now subiect to corruption; but in them is shewed hope of the resurrection in the last day, that together with the soule, they may enioy blessed immortalitie in heauen. O the marueilous benefites and commodities wee receiue by this mysticall Supper; whereby is shewed the great and incredible loue of God towards his and such wonderfull consolations, of euery sort, are propounded and offered to the godly! So often therefore as we come vnto this Supper, (which I wish to be as oft as may bee) Let vs thinke that on that holy and diuine Table is set the Lambe of God which taketh away the sins of the world, & that we doe truely eat the flesh of this same Lambe, praying to God we may worthily and faithfully eat the same: And not this onely; but as the blood of the

Luk. 22.

1. Cor. 12.

Paschall Lambe, did in former time deliuer the Israelites from the destroying Angel : So by the killing of this Lambe of God , which that *Moysaicall* Lambe did shadow out, that is, by the onely oblation of Christ vpon the altar of the Crosse ; we must remember that wee are deliuerd from sinne, from the power of Sathan , and from euerlasting death. For this Christ in his last Supper bade vs remember : Doe this, saith he, in remembrance of me. And as Saint *Paul* saith to the *Corinthians* ; So often as ye shall eat this Bread , and drinke of this Cup, you shew the Lords death vntill he come. Let the sicke partie thinke of these things , and being ready to depart this life , let him diligently call them to minde, yea, let him continually ponder, weigh, & meditate vpon them, and without doubt hee shall in happie estate depart this life , and be carried to heauen. But such is mans infirmitie and weakenesse , that the departure out of this life terrifieth vs , and so doth death it selfe, standing before our eyes, which of all things is most terrible, as the

the heathen Philosopher saith. Againe it comes into our minds, what a miserable thing it is to be depriued of this most pleasant light, to forgoe so great fortunes, by death to be parted from our glorie, dignitie and wealth: Perchance also thou art griued to leaue thy wife a widdow, and comfortlesse, to leaue thy children fatherlesse, and in poore estate, to see thy friends and kinsfolke sorrowfull; thy family and household mourning, and such like.

Here the sicke partie must be aduised, to remoue from his mind, by all meanes that hee can, the horrible aspect of death, and with all his affiance to commit himselfe wholly to God, and to his good pleasure, and to put his trust in his mercie and goodnesse: For whether we liue, wee liue to the Lord, or whether we die, we die to the Lord; So wether we liue or die, we are the Lords, as *S. Paul* writeth to the *Romanes*. Let him commend his wife, children and kinsfolke to the protection of God, and earnestly without doubting desire of God, that he would take them to his

Rom. 8. 31.

Reuel. 14.

care and custodie: And considering, that to die godly, is perpetually to live with Christ (which ought to bee the height of all our desires) for the holy Ghost in the *Apocalyps*, pronounceth them blessed which die in the Lord, What cause is there that the approach of death should terrifie a Christian man? which seeing it bringeth vs thither, where we are to remaine for euer, mee thinkes wee should rather long for it, then flie from it. Neither is that to bee called death, whereby our mortalitie is rather ended, then our life, and by which, as a gate or doore, we haue entrance to euerlasting and blessed immortallitie. Yea, but the death of sinners is most bad (as hee saith in the Psalmes :) True, but they are no more sinners who repent them of their wicked wayes, and turne vnto Christ with all their soule, from their heart condemning their iniquitie, willingly making their refuge to the mercie of God, and humbly desiring pardon of their sinnes through Christ, who for vs hath offered vp himselfe to death, & to redēme men

men hath bestowed his blood. Remember what Saint *Cyprian* saith in his Sermon of mortalitie : It is his part to feare death, who will not come to Christ; and hee may deny to come to Christ, who beleeueth not that hee himselfe beginneth to reigne with Christ.

God promisethto giue thee immortallitie and eternitie, when thou departest out of this world; and doest thou doubt of it? This is plainly not to know God; This is by the sin of incredulitie to offend Christ the master of them that beleue; This is for one who is placed in the Church, to want Faith in the house of Faith. Let him feare to die, who not being borne againe of Water and the holy Ghost, is inthrallled and giuen ouer to hell fire. Let him feare to die, who is not numbred and reckned of in the Crosse and Passion of Iesus Christ. Let him feare to die, who shall passe from this bodily death, to the second death. Let him feare to die, who when he departeth this life, shall burne in the eternall flame of cuerla-

fting punishment. Let him feare to die, who by his longer tarrying in this world, obtaineth thus much, that his torments and mournings are in the meane time for a while deferred. Thus farre Saint *Cyprian*: and at the ende he addeth, that wee must thinke of our estate so, as to haue renounced the world, and liue here in the meane time like forreiners and strangers: Who would not saith hee, traueiling abroad like a pilgrime, make haste to returne into his country? We make account that Paradise is our country, and the Patriarkes our parents: Why doe we not make hast, and runne to see our country, to salute our Parents? There doth a great number of our deare friends expect our comming, a populous and a wealthy company of our parents, brothers and sonnes, tarrie and long for our approach, all which are alreadie sure of their owne saluation, but rest as yet carefull of our safetie. O what a ioy will it be for vs and them, when wee come to that place of ioy to see and imbrace them? What a
hea-

heauenly reioycing will there be without all feare of dying, and with certaine eternitie of liuing? What an vnspokeable and perpetuall happinesse will that bee?

Should not all these things stirre vs vp, and animate vs cheerefully and willingly to encounter death? Put the sicke partie in minde likewise, that whosoever beleeueth the resurrection of the flesh, and life euerlasting, hath small cause to feare death, all which euery one beleeueth, who doth not falsely take vnto him the name of a Christian; for the surest hope which Christians haue, is the resurrection of the dead promised from heauen. Hitherto appertaineth that saying of our Sauour Christ in Saint *Iohns* Gospel; This is the will of him that sent mee, that whosoever seeth the Sonne and beleueth in him, might haue eternall life, and I will raise him vp at the last day: And I am the resurrection and the life, he that beleueth in me although he were dead, yet shall he liue, and euery one that liueth, and beleueth in me, shall not die for euer:

Iohn 11.

Dan. 12.

Iohn 11.

Acts 7.

1. Thes. 4.

1. Cor. 15.

And therefore in the Scripture death is called sleepe, and to die is termed to sleepe, because of the Resurrection which shall be, as it were a certaine stirring vp or waking out of sleepe, as it is in *Daniel*: Many of them which sleepe in the dust of the earth shal wake; some to euerlasting life; others to euerlasting shame: And as it is in Saint *Iohns* Gospel; *LAZARUS* our friend sleepeth: And as Saint *Luke* writeth of Saint *Steuens*, When hee had so said, hee fell a sleepe. Againe, Saint *Paul* saith to the *Thessaloniens*; Brethren, I would not haue you ignorant of them which sleepe, that yee sorow not as they which haue no hope: For if we beleue that Christ dyed and rose againe: euen so them also which sleepe in Iesus, will God bring with him. And to the *Corinthians*, Of which many remaine vnto this day, and many are fallen asleepe: For this cause, the Church-yard where the bodies of the Saints doe rest, or sleepe (as the Scripture saith) vntill they be raised vp to immortalitie, is called in Greeke *Coimete-
rion*, it is a place to sleepe in.

And

And whereas some Philosophers did affirme that death was a certaine heauie sleeping, they did it vpon this reason; because they thought there was then, neither sence nor feeling left to the bodie: Whereupon *Cicero* saith, Thou hast sleepe, as it were an image or resemblance of death, which thou doest continually put on: And doest thou doubt, if there be any sence or feeling in death, when thou seest there is none in the resemblance of death? If that last day bring not a destroying, but a changing of place, what is more to be desired? What is better then in the midst of the troubles and labours of this life, to fall asleepe, and so to be rocked vp in an euerlasting slumber?

Heereupon the Poets also fayned sleepe and death to bee brothers: Also *Diogenes* being awaked out of a deadly sleepe, and the Phisitian asking, if all were well; Very well said he: For one brother imbraceth another. But of this we haue spoken enough.

Heere we may not omit, that who so loueth God with all his heart, cannot greatly

greatly feare death, by which hee is brought to him whom hee so heartily loueth, and (as the property of louers is) longeth after. But rather that hee must most vehemently desire and wish, that that day may come, wherein hee may remooue and depart out of this life of men, and out of this wretched and pensiue banishment, vnto that most wished for heavenly Kingdome, and for euer enioy the blessed presence of Almighty God. For there is no other way, but by death to come vnto heauen. Hee therefore, whom death terrifieth, can neither truely nor heartily loue God, nor haue any zealous desire and longing after the kingdome of heauen: For considering it is the nature of him that loueth, to desire to ioyne himselfe with the thing loued, and to enioy the same, and to bee grieued and offended, if any thing hinder their vniting together; hee cannot loue God heartily, who desireth not to bee dissolued so soone as may bee, and to be with God; and is not caried with an immeasurable and vnspeakeable desire

fire to enioy God, so as he is exceeding sorry, and griued at the very heart, to haue this his desire prolonged and deferred. For it is the nature of loue, very much to disquiet vs with the desire of enioying the thing loued; and that desire, when by any delay it is debarred from enioying, is ordinarily wont to vexe our mindes; but when this expectation, and continuall thirst, as it were, beginneth by the approach of death to bee satisfied in some measure, truely wee ought with a most willing mind to vndergoe the same, and not to bee afraide of it. For, except by death (as I said before) there is no way to come vnto God, vnto heauen, and vnto that blessed immortality. What good haue wee then by staying in this world? Why doe we not rather make haste to come vnto God? Why are we angry, griued, and vexed, when God freeth vs from this prison of the body, making vs way to come vnto him? For as the soule is to be kept in this mansiō of the body, and without the appointment of God, who gaue it, is not to depart

part out of this life, nor giue ouer the guard and defence of the body : So when God calleth for it, and commandeth it to depart, it ought to obey him without repyning.

And seeing the Apostles and Martyrs did willingly, and with much alacrity of minde offer themselues to death, and without all delaying or wauering, spent their life, and shed their blood for Christ; truly it becomes not them to depart out of this life vnwillingly and pensiuely, but (seeing God will haue it so) cheerefully, and with giuing of thanks. For if this seeme grieuous vnto thee, what wouldst thou doe, if thou shouldst doe that which were much more grieuous; that is, if thou shouldst abide fearefull torments for the faith of Christ, or willingly endure death for the confession of the trueth? When thou wilt not doe the former, thou wouldst much lesse endure the later, and yet in the meane time thou wouldst receiue of God an heauenly reward, when thou doest vnwillingly obey his will. Thou wouldst seeme to loue God, when
thou

thou art loath to be ioyned neerer vnto him : Thou wouldest enioy euerlasting ioy , and yet thou wouldest not leaue the earth. The heathen man doth cry out ; O that excellent day, when I shall goe to that councell and assembly of the soules , and when I shall depart out of this trouble and sinke of filthinesse ! And what doest thou ? Art thou not afflicted with a like desire and longing to see the Patriarkes, Prophets, and Apostles, seeing the heathen man is content to depart from this life ? Moreouer, *Paul* desireth to bee dissolued ; and, in the meane time , doth a Christian refuse to die , when God calleth him hence ? What hast thou then , whereby thou mayest approoue thy selfe to any one, to be a Christian ? Many times we are Christians, not in deed, but in word only. But some will say , death seemeth more fearefull ; so often as wee call to mind , the pensiue image , and terrible shape of death, the vsfauourie smell, and gasty aspect , and as one saith, the carion-like shape of the body being dead : Againe, it troubleth vs to remem-
ber

ber the winding sheet, wherein the bodie is wrapped, the beere whereon it is carried, the house of clay wherein it is buried and hidden, and other things of the like sort, as the hiring of porters to carrie it to the graue, the pompe and solemnitie of the buriall, the weeping and mourning of our neighbours and kindred, and many other things, too long to recite, whose remembrance is grievous to them that bee about to die. I omit to speake of that, which the sicke must not omit to thinke of, the feare of hell, and the tribunall seat of God, the condemnation of the wicked, and everlasting torments.

These (I graunt) of themselves are full of extreme horroure: But at such a time the minde is to bee turned away from the ouermuch thought of those things, and to be fastened and placed, and fixed in the Son of God, our Lord and Sauour Iesus Christ, sitting at the right hand of the eternall Father, and continually making intercession for vs. Wee must thinke onely of Christ, who taking vnto him a humane body for
our

our sakes, by his owne punishment, washing away the sinnes of the world, rising againe from the dead, ascending into heauen, making a magnificall and glorious triumph ouer sinne, death, and Satan. We must likewise thinke of the pardon of all our sinnes by him alone, of the future resurrection of our bodies, of euerlasting life, of the vnspeakable ioyes of the kingdome of heauen, of the familiaritie and acquaintance of the Angels, Prophets, and Apostles, and all the Elect, which we shall enioy after our departure from this life. In the meditation of all which, wee ought to fixe our mindes, omitting the feare of the other sad and terrible aspects, which that perpetuall enemy of our saluation doth obiekt and cast before our eyes, to the end he may grieue, trouble, and dismay vs, and in the end driue vs to desperation. What should we say more? As in the Acts of the Apostles. *S. Steuen* being now to be stoned, destitute of all humane helpe, lifting vp his eyes vnto heauen, saw the glory of God, and Iesus Christ standing at the right hand
of

of God, that is, hee flying vnto God in that very instant of time, did manifestly perceiue heauenly consolation, and had a taste of the ioyes of heauen, beholding the Maiestie of God, while hee was yet aliue in this mortall bodie, and almost in death it selfe, which was euen present before his eyes; yet he saw nothing but life in Christ, and with this one only comfort he strengthened himselfe against the insultation of the Iewes, and the horrible terrours of imminent death: So in like manner ought we, when death approacheth, when humane helpe forsaketh vs, expect the helpe of Almighty God, bending our eyes towards heauen, that we may behold with the eyes of Faith, Iesus standing at the right hand of God ready to helpe vs, stedfastly beleeuing that death (being once ouercome by him) hath now no more power ouer vs, who place all our confidence in Christ Iesus: And it is worthy the obseruation, whereas the holy Scripture saith, Saint *Steuens* saw Christ standing, albeit both the 110. Psalme, and the Apostles Creede, teach

teach vs, that hee sitteth at the right hand of the Father Almighty: For he standeth, as being readie to succour those that flie vnto him for refuge, and call vpon him for helpe: Hee standeth, as being the Aduocate of mankind, and intercessour to his Father.

Let vs therefore entreat God eternall, the Father of our Lord and Sauour Iesus Christ, that when death assaileth vs, we may lift vp our eyes to heauen with Saint *Steuens*, and with the eyes of Faith behold Iesus standing at the right hand of God: And let vs also with the same *Steuens* in the midst of death commend our Spirit to our Sauour Iesus Christ, nothing doubting, but we shall for euer liue with Christ, alwayes to enioy that blessed immortalitie: And not that alone; but let vs likewise after the example of Saint *Steuens*, not only euen from our heart pardon, but also pray for our enemies, and those that haue hurt vs: so it shall come to passe, that wee shall not so properly die, as fall asleepe with Saint *Steuens* in Christ Iesus.

These things and such like, ought we

G

to

to haue in our minds, at the time of our death, and not to giue our selues to muse on the fearefull aspects of death, which, although of our owne nature we abhorre, yet the deuill at such a time, will bee readie to suggest into our fancies, and make them more terrible.

Here wee may not omit to speake of that which is wont to comfort much, especially all good men, how that by death we cease, and leaue off to sin; and therefore the godly and deuout doe earnestly desire, and much more valiantly encounter death, whereby they are eased from the continuall strife which they haue with their sinfull flesh, and that prone inclination to sinne, which, by reason of Original corruption, hangeth fast in our bones, and giueth food and fuell to all maner of sins. Hence proceeded that earnest desire of Saint *Paul* to the *Romanes*; Wretched man that I am, who shall deliuer mee from this body of sinne? I giue God thanks through Iesus Christ our Lord; for although we liue neuer so long, yet seldome doe we become better, nay we neuer

Rom. 7.

neuer cease to commit one sinne vpon another; so our vitiositie and pronenesse to sin neuer ceaseth but by death. Our deadly enemies doe beset and vex vs in all the whole course of our life, with whom we haue continually a grievous and a laborsome strife: As for example, Our flesh (as I said before) which wee carie about with vs, neuer ceaseth to intise vs into lust and filthie pleasures, and all wickednesse, the world offereth vs occasions, and meanes of innumerable sinnes, corrupting vs by examples, deprauing vs by scandals, the deuill driueth vs forward into horrible wickednesse, and impious mischief, coueting to destroy both soule and body, and to draw them into euerlasting destruction: For the deuill (without intermissiō) walkeeth about like a roring lion, as *S. Peter* saith, seeking whō he may deuoure. Seeing therefore (as the Scripture saith) we haue a continuall strife and battell with all these, truely it is better farre to die, then to liue any longer in so great danger, especially considering there is scarcely any other meanes to be eased

1. Pet. 1. 8.

of this battell of sinne and contention, but by death. And because Christ our head, of whom wee are all members in one bodie of the Church, is already in heauen; so that the better part of vs, our soule, doth continually long after, and strue to be there; and seeing the desires, wishes, and thoughts of the godly are bent thitherward, who would not wish with Saint *Paul* to bee freed from this bodie of death to bee with Christ? that where the head is, there may be the members also; where the Lord is, there may bee the seruants; where the Master is, there may bee the disciples; where the father is, there may be the sonnes.

Psal. 41.

This desire of the godly, *David* shadowed out in the Psalmes, where hee cryeth out, That as earnestly as the Hart longeth after the fountaines of water; so vehemently did he seeke after God, and with such force of desire longed to come vnto him. Now seeing we are taught in our Baptisme, that the Old-man with his sins and desires, is to be mortified, so, that from thence-
for-

forward, we may walke in newnesse of life: And seeing wee professe in Baptisme to renounce Satan, & his pompes, the world and pleasures of the same: And because we can no wayes perfectly performe these things while we liue; who would not desire willingly to remooue and depart out of this life, when God calles him hence, as there is appointed to euery one a certaine day of dying; that whereas for the space of our whole life, wee haue attempted in vaine to abolish sinne altogether, wee may now at last effect the same by the death of the body? For although wee may tame and keepe downe our bad nature, and (as *S. Paul* saith) endeuour to naile and fasten our Old-man to the Crosse with Christ, that the body of sinne may be abolished and cease, that we may no more be seruants to sinne, but walke in newnes of life; yet all our indeuour is annihilated and made void in a maner, neither doe we the good which wee would doe, but the euill which wee hate, that wee doe: So that the good dwelleth not in vs, that is in our flesh, and but by

death only can sin be abolished. Death is then to be desired, which bringeth vs not onely an end of liuing here, but also of sinne for euer: Neuerthelesse, godly men ought to be so affected, that, although in this frailtie and weakenesse of the flesh, in this pronenesse of nature to offend, they doe bewaile the miserable condition of their estate, because they are forced continually, and without intermission to strue and fight with themselues: yet for all that, they must be ready and willing (in respect of Gods good pleasure) so long to endure their flesh, which (in loue of sanctitie and innocencie) they lothe, as shall seeme good to Almighty God: So as it is the dutie of Christians both to desire death, and yet not to refuse to liue.

Againe, the sicke partie is much animated against death, by the often remembring of the kingdome of heauen, of euerlasting beatitude, of that vnspeakeable ioy, of the Angelicall fellowship and societie of all the godly, now enioying that blessed and euerlasting age, for euer beholding God the chiefest goodnesse,

goodnesse, and celebrating with perpetuall Hymnes, the euerlasting fountaine of all glorie, by which consideration he may be drawn to contemne all earthly affaires, and to long after those eternall ioyes, that hee may enioy the most delightfull contemplation of the diuine presence, that he may be conuersant in the fellowship of Angels, in the assembly of blessed soules, in the company of the iust, that hee may wish and desire to praise God perpetually together with the Angels themselues, the Patriarkes, the Prophets, the Apostles, the Martyrs, and with all other holy Saints; that hee may be inflamed with the desire of these things, and couet with Saint *Paul* to be dissolued, and to bee with Christ, assuring himselfe, that it is much better for him, then to liue still on the earth: But if *Socrates* (as it is in *Plato*) could by Philosophicall reasons compell *Axiarchus*, not onely to despise this life, but to contemne, yea and wish for death: how much rather may Christians do it both more easily, and effectually by Theological argumets, that is, by applying the

Phil. 1. 23.

authoritie of holy Scripture, and alleading the saying of Iesus Christ, and his Apostles? Let vs strue to performe and effect the same the more diligently, because Satan, at that time especially, doth suggest into our mindes those terrible things, to driue vs into desperation, (which might bee a good meanes to withdrawe them that are well from their sinnes) as is, the feare of hell euerlasting death, the fire that neuer shall be quenched, immeasurable torments, horror, griefe, perpetuall trembling, and others of this sort. Hee doth likewise at such a time, terrifie vs with the day of Doome, the tribunall seat of God, the day of wrath, as the Prophets call it. He doth aggrauate the sins which we haue committed in the whole course of our life, setting before vs Gods iustice, which neuer leaueth any sin vnpunished, laying also before our eyes the horrible examples of Gods wrath, by proposing of which, hee laboureth by all meanes to bring to passe, that a sinner may dispaire of his saluation. Hee biddeth vs take warning by *Sodom* and *Gomorrah*,
what

what sinners are to expect and feare, He laboreth also to weaken our faith in Christ, euer casting some doubts, and by all meanes oppugning our hope of euerlasting life.

Here ought the sick mans mind to be strengthened & animated against these temptations of Satan: Let him therefore lift vp the eyes of his minde vnto Christ crucified, and remember that by Christs death wee are reconciled to God the Father, and restored vnto his fauour, that by Christ his blood our sinnes are washed away, that Christ is the propitiation for the sinnes of the world, that hee is our Mediatour and Aduocate, the interpreter and peacemaker betweene God and man, the prince and authour of life, as Saint *Peter* calleth him in the *A&ts*; and as Saint *Paul* saith, our iustice, sanctification, and redemption: Let him call to mind these and other things, which the Scripture doth euery where repeate, of the goodnesse and clemency of God, and of his vnspeakeable loue and good will towards vs: Let him leaue Sathan
with

A&ts 3.

with his terrifying suggestions, and turne himselfe wholly to Christ, and bend his thoughts from sinne to grace, from death to life, from hell to heauen. For if hee neuer cast downe his eyes from Christ, that is, if he put all the meanes of his saluation in Christ alone, truely hee shall not easily yeelde to the temptations and suggestions of Sathan. Let him desire of God that he would increase his faith, that he would helpe his vnbeleefe, that hee would confirme and strengthen all his hope and trust: Let him commit himselfe wholly to the mercie of God, let him lay downe his spirit in the handes of God, after the example of Christ, and pray, and say with *Steuens*, Lord Iesus receiue my soule; but chiefly against the deuils aggrauating of our sinnes, and obiecting many things concerning the iustice of God in punishing sinners, let him appose that speach of our Sauour Christ rehearsed by Saint *Iohn*, which is like a buckler to beare off all his blowes: So God loued the world (saith hee) that hee
gaue

gaue his onely begotten Sonne, that euery one which trusteth in him should not perish, but haue euerlasting life. For, I pray you, who speaketh this? Doth not the Sonne of God, our Lord and Sauour Iesus Christ? Let vs therefore beleue the Sonne of God, who being trueth it selfe, cannot lie, for hee that is perfectly, and euery way good, will not deceiue vs. I, but the sinnes wee haue committed (yee will say) doe weaken our faith: nay, rather this acknowledging of thy sinnes should strengthen thy faith: For when Christ saith, God loued the world, hee meaneth the men defiled with sinne, and so guilty of death and damnation, and as Saint *Paul* saith, by nature the sonnes of wrath. Now if thou acknowledge thy selfe to bee such a one, thou must beleue also that thou art put among them whom God loued.

Doth the deuill obiekt thy sinnes? Thou must remember what Saint *Paul* teacheth, Grace aboundeth aboue sinne: Neither be discomfited in mind nor yeeld to his temptation: Answer him

Iohn. 3. 16.

Ephes. 2.

Rom 5.

Mat. 9.

Esa. 6. 1.

him againe, that Christ came into the world to saue sinners; that hee came (as Saint *Matthew* saith) to call, not the Iust, but sinners to repentance; that he came (as *S. Luke* saith) to seeke that which was lost; that he was sent (as *Esay* saith) to heale the contrite in heart, to set captiues at liberty, to comfort the mourners, to reuenge the oppressed: but hereof I haue spoken enough before. And because, if at any time, in the very pangs, and instant paines of death, Sathan sheweth his vtmost power in tempting a man, changing himselfe into all shapes, vsing all his power and cunning, to driue the wretched man into despair of his saluation; therefore hee that is sicke must make his recourse vnto his heavenly Father, feruently and earnestly desiring of him, that hee would not giue vs ouer into temptation, but deliuer vs from that euill, which is the deuil, and free vs from his subtilties, crafts and deceipts, euen as Christ among other things taught his disciples to pray; and God the Father will heare vs the sooner,

ner, if wee pray so as his Sonne hath taught vs. The Father will then acknowledge the words of his Sonne, when wee power out our prayers before him. And although we ought to pray at all times in the whole course of our life : yet now especially at the time of death, let the sicke partie (as necessitie requireth) desire of God with most earnest affection, with the greatest attention, and vehemencie of minde (that may be) that hee would not suffer him to bee ouercome by the temptations of the deuill; but that hee would deliuer him frō that euill one, which is a perpetuall enemy to mankind. Let the sicke man or woman, without wauering, desire these things, with great hope and trust in the mercie of God through Christ: For I suppose those things which belong vnto true prayer are known vnto all, so that I shal not need to repeat them here. I, but you will say, God (as Saint *Iohn* saith) will not heare sinners. The answer is easie, He who doth carelesly neglect and contemne the iudgements and anger of God, and
taketh

Iohn 9.

taketh no griefe by acknowledging of his sinnes; or hee who with an obstinate minde perseuereth in his sinnes, and learneth not to amend his life; indeede such a mans prayers and petitions God refuseth and despiseth: But hee who is grieved because hee hath sinned, and is sorry for his offences, and putteth all his confidence in the fauourable clemencie and mercie of God through Christ, hee (I say) seeing hee hath left beeing a sinner, and now prayeth and imploreth Gods helpe, without doubt is heard, and doth attaine what he desireth. But thou wilt say, My repentance comes too late, rather forced by the feare of death, and hell, then vndertaken for any loue of goodnesse, or loathing of sinne: and because I haue too long abused the patient suffering of God, I seeme worthy of euerlasting punishment. These indeede are the fiery dartes of the deuill, wherewith hee woundeth the ignorant almost to destruction.

Now although it bee a matter full of danger to deferre the amendment of
our

our life, and, as Saint *Paul* saith, to despise the riches of the goodnesse and mercie of God, who inuiteth vs to repentance, especially when death often seazeth vpon them that thinke not of it, and no man can promise himselfe sure to liue till to morrow: yet we must know there is no repentance too late, so the same bee serious and vnfaigned; for God would not haue any to perish, as Saint *Peter* saith, but wisheth all to returne vnto repentance; and in the Prophecie of *Ezekiel*, the Lord affirmeth, that hee rather desireth the repentance of the wicked, then their destruction. Let vs not then doubt of his mercie, who of his owne goodnesse hath giuen vs space to returne vnto saluation, as though hee expected occasion to pardon sinners, as the parable of the figge-tree, in Saint *Luke*, sheweth it to bee his maner. Let vs therefore take hold of grace when it is offered, and not neglect the time of repentance giuen vs by the benefit and gift of God, whereby wee may auoide his diuine anger, and obtaine euerlasting saluation.

Rom. 2.

2. Pet. 3. 9.

Ezek. 33.

Luke 13.

on. Herein I can not chuse but put downe, word for word, what one of the ancient fathers writeth, In the very houre of death (saith he) when the soule hasteth to goe out of the body, and is gone out as farre as the very lips of him that breatheth, the great goodnesse of our most mercifull God refuseth not repentance; neither is that too late, which is vnfained, nor vnpardonable which is voluntary. And what necessitie foeuer vrgeth vs to repentance, neither the quantity of the crime, nor the shortnesse of time, nor the extreimity of the houre, nor the enormitie of our life, doth exclude or hinder vs from pardon, so that we bee truly contrite, and do sincerely and vnfainedly change our mindes; but our mother charitie doth receiue into her ample bosome the prodigall children returning againe by repentance; and whether *Nonatus* the heretike will or not, the grace of God doth at all times receiue into mercie the penitent sinners. Our Lord and Sauour hauing on him the person of the forsaken vpon the crosse, complayneth

neth that he is forsaken : and lest those who are at the last gasp, & in the houre of death should despaire, hee maketh haste, and is present to helpe them, and the matter being brought to a narrow strait, hee deferreth not his benefite, but suddenly hee giueth vs an instruction, and an example of speedy pardon, saying to the thiefe, This day shalt thou bee with mee in Paradise. Robbery deserued damnation and punishment, but a contrite heart turned punishment into Martyrdome, and blood into Baptisme : in a moment his impietie put on Religion, his cruelty godlinesse, and for which hee became a citizen among the Saints in heauen, and one of the household of God, being permitted into the Kingdome of the reconciliation of mankinde, carying with him this priuiledge to them aboue, which doing honour of so great an Embassage to God the Father, containing in it selfe the experiment of this Scripture, hee appeared passing thorow with a free and secure passage. Lord what didst thou giue more to S.

Luke 23.

H

Steven?

Steuert? what more did that beloued Disciple obtaine of thee, who leaned on thy brest at supper? what more atchieued the painefull sweatings of Saint *Paul*? what more procured the labors of the Saints by so many yeeres torment? what more deserued the stripes and sufferings of the Martyrs? The reward is giuen him in one houre, vnto which they came by so many dangers; Thus farre writeth Saint *Cyprian*, &c.

But thou wilt say, I haue too long abused this toleration of Almighty God, who hath so patiently & gently borne with my sinnes; I haue neglected the occasion and time of repentance so often offered me; I would not heare God when hee called me to repentance; I haue deferred the amendment of my life; I haue vngratefully abused the goodnesse and indulgencie of my good Father: Woe is mee wretch, what hainous wretchednesse haue I committed euen vnto this day? what fowle offences haue I committed? what naughtinesse haue I wrought? how haue I neglected Gods Com-
mande-

mandements? how haue I contemned his threats? how carelesly haue I led my life? neither could the loue of God entise mee to well doing, nor the feare of hell withhold mee from euill doing.

Now the innumèrable offences of my whole life doe grieue and vexemy soule, all my sinnes, my euill deedes, my wicked and abominable thoughts, my naughty desires and affections, my hate, dissimulation, enuie, my impious wishes and thoughts, my idle, filthy, vaine, dishonest, and lasciuious words; and last of all, whatsoeuer in all my life I haue committed, what shamefulnesse and naughtinesse I haue vnder-taken, all these doe now lay before, and bring vpon mee the anger and iudgement of God; they denounce vnto me death and torments of hell, and taking away all hope of pardon, they drive mee to desparation: my conscience accuseth, terrifieth and condemneth me; beeing witnesse of all things whatsoeuer I haue done, right or wrong; the shape of death standing before my eyes

doth strike mee with intolerable disquiet, so doth likewise the heauie and dreadfull thought of Gods tribunall seate ; lastly, the feare of Gods iudgement doth dismay and kill mee : Wo is mee vnhappy and lost caitife, who when I haue so often violated Gods Commandements, when I haue polluted my selfe with all filthinesse, haue scarcely now at last called to my remembrance that I must really repent for all my offences, and must not persist in my vices and euill deedes : or if I haue at any time intended such a thing, yet haue I not constantly continued vnto the ende to performe the same.

O would to God now I might liue a little longer : O would to God I had time giuen mee to repent in, and that I might yet liue so long, till I might amend my wicked life, and appease Gods anger towards me. After this manner, and in like sort doe they crie out who are ready to die, and euen giuing vp the ghost, in great griefe of soule, which neither the minde nor thought of man can conceiue, nor any humane tongue

tongue sufficiently deliuer, so that in the horror of approaching death and despaire, of all things they refuse all spirituall Physicke, or meanes of consolation & comfort: Here therefore, O good Iesus, be thou our chiefe help & succor in this great necessitie, O thou sonne of God, the Redeemer & Sauour of mankind, thou which didst thy selfe in the garden for our sakes feeble the horrors of death, in such measure, that drops of sweate like blood flowed from all parts of thy body vnto the earth, vnles thou giue vs aide and helpe, no other consolation can doe vs good, and wee may vtterly despaire of our saluation, beeing ready to die. Come then thou Sauour of the worlde, come to helpe, and in these extremities and terrours saue the poore soule which thou hast redeemed with thy precious blood. Lord Iesus giue medicinable remedy to them that are past all hope, confirme and raise vp the afflicted, lift vp againe the prostrated, and with the consolation of thy Spirit vpholde the feeble minded; graunt that whatsoeuer hath

been taught out of holy Scripture vnto this sicke creature, ready to die, may by a secret and hidden power of thy holy Spirit, take full possession, and remaine firmly in his mind, that is, that hee may beleue the remission of his sinnes, that hee may repose all the hope and trust of his saluation in thee alone (O Christ;) grant that hee may most stedfastly beleue that hee was redeemed with the price of thy blood, that through thee hee is reconciled to the Father, deliuered from the wrath of God, adopted and made the sonne of God, that hee may beleue thee to bee our Mediatour and Aduocate, the propitiation for the sins of the world, and the throne of grace; and last of all, grant that hee may put his whole trust and confidence in thy onely goodnesse, clemencie and benignitie, in thy merits, and in the sacrifice of thy body vpon the Altar of the Crosse, in thy death, in thy rising againe vnto life, and ascending vp into heauen.

But to returne to our purpose, let him that is ready to die, put all his confidence

fidence in Christ, beleeuing that thorow him he freely obtaineth pardon of all his sinnes, and is esteemed iust, set free from sinne, death and hell, and shall bee rewarded with immortalitie, full of all happinesse, so that he trust in Christ, who tooke away the sinnes of the world, who ouercame death, who bruised the head of that old serpent, and by death abolished him that hath power ouer death, that is, the deuill; and briefly, who vpon the crosse set vp a Trophee, and victory ouer the enemies of mankind being vanquished, and ascending into heauen victorious, led the captiues in triumph, and now setting them at the right hand of the Father, our High Priest and Aduocate, moueth continuall intercession for vs: I say, so that hee beeing about to die, fasten the eyes of his soule vpon him, looking onely vnto him, esteeming him his onely hope, helpe, and saluation, and without all wauering belecue thorow him to bee saued in the midst of death, and from death to bee caried into eternall and most blessed life.

And to confirme and strengthen this his faith, let him remember the former places of Scripture, cited before, not once, but often repeating the same, to the ende, that beeing so vsually read and remembred, they may bee deeply grounded in his mind; so that when he is ready to die, he may turne his mind from all other affaires, and ioyfully comfort himselfe in these cogitations, resist desparation, and vpholde himselfe with most certaine hope of saluation, through the mercie of God. Let him likewise perswade himselfe; that the whole Church, and all the companie of the godly in their prayers and requests are mindfull of him, and help him in that extremitie of sickenesse; so farre must hee bee from yeelding himselfe to the temptations of Sathan, as being forsaken, considering he hath so many to ayde and helpe him, commending his safety to God the Father. Hitherto belongeth that which the Apostles Creede hath, of the communion of Saints, and that which Saint *Paul* saith to the Corinthians, of the Sym-

Sympathy of the members of the same bodie. If one member suffer, all the members suffer with it, or if one member be glorified, all the members reioyce with it.

1. Cor. 12.

This Mysticall societie and Communion of Christians, the Eucharist, and participation of the Bodie & Blood of our Lord, doth after a sort figure forth. But let him belecue that God himselfe (which hee must especially wish for) is ready at hand to helpe him, when he striuing against Sathan emplo- reth his aide: for so he promiset in the Psalmes, He hath called vnto me, and I will heare him. What that onely? No, more, I am with him in tribulation. What good doth this promise of Gods comfort, in that sharpe and fierce contention with Sathan? Euen this, that thou mayest iustly cry out with *Dauid*; Although I walke in the midst of the shadow of death, I will feare no euill, for thou art with me: But what addeth he in the end? Hee shall deliuer mee, and I will glorifie him. Behold here thou hast that which exceedeth all thy expectation,

Psal. 90.

Psal. 33.

Here

Psal. 6.

Here therefore let the sicke partie raise vp his hope, and trust by the promise of God, not doubting to craue aide of God against the assaults of the deuill, the manifold terrours of sinnes, or death of hell. Let him cry with *David*, Turne O Lord, deliuer my soule, saue me for thy mercies sake. And againe, Lord heare my prayer, and let my cry come vnto thee. Turne not away thy face from me, incline thine eare vnto mee in tribulation, &c. And that he may doe it with more boldnesse; Let him heare how God himselfe doth incourage him vnto it: Call vpon me, saith he, in the day of trouble, and I will deliuer thee, and thou shalt honour mee: So God biddeth vs call vpon him, promiseth his helpe, and requireth the thankfull loue of him that is deliuered.

Psal. 115.

Psal. 34. 15.

Hitherto tendeth that in the Psalmes, The Lord is neere vnto all thē that call vpon him, to all that call vpon him in veritie: He will performe the desires of them that feare him, and will heare their prayers, and will saue them. And in another place, The eyes of the Lord are

are vpon the iust, and his cares are open vnto their prayers. The iust cryed, and the Lord heard them, and deliuered them out of all their afflictions. God will haue vs to call vpon him, to pray vnto him, to cry vnto him: Hee heareth; but whom? them that call vpon him: Hee deliuereth; but whom? them that pray vnto him; but what followeth? The Lord is neere (saith hee) to them who are contrite in heart, and them that are humble in spirit will hee saue. Many be the tribulations of the iust: but the Lord will deliuer them out of all. These cōfortable places of Scripture, and other of the same kind, (which are too many to rehearse in this small treatise) ought to kindle and inflame vs with feruent desire to iuuocate Gods helpe, and to expect aide from him against the temptations of Satan, and to confirme our confidence in the fauourable loue and good will of God. That is for the most part, the most dangerous temptation of Sathan, where-with alone he doth especially labour to drawe men into eternall destruction, when

Psal. 34.

Marth. 27.

when by suggestion in their mindes, he maketh them to doubt of the mercie of God, & by that meanes doth so breake and weaken the faith of him that is sicke, and draweth him into such extremities, that hee thinketh himselfe to be destitute and forsaken of God, that hee feeleth nothing but the anger and indignation of God, and the vexations & intollerable torments of conscience. Of which sort that passionate speech of Christ hanging on the Crosse seemeth to haue beene, when he cryed out: My God, my God, why hast thou forsaken mee? Because Christ, excepting sinne and offence, was in other things like vnto vs: Whilest he gaue himselfe to torments, to wash away the sinnes of mankind, as he tooke vpon him other infirmities; so did he likewise take vpon him this affection of one seeming to be forsaken of God, and despayring of safetie. Here then in so strait confines of saluation and destruction, we must especially resist the suggestions of the deuil: Here we must haue recourse, and flie to our heauenly helpe for succour: yet
al.

although thou doe neuer so much feeble this so great distrust, and almost extreame dispaire, be not for all that ouercome; but in deploring the imbecilitie and weakenesse of thy owne faith, humbly call to God for helpe; and in the midst of despaire, when no hope appeares, yet hope thou, and trust to the mercie of God: For if there bee Faith like a graine of mustard seed, (although it be very litle) yet if there remaine any sparke of Faith in thy heart, without doubt thou hast wonne the victorie.

Hetherto belongeth that which *Esay* saith of Christ, A shaken reed shall hee not breake, and smoking flaxe shall hee not quench. Let the sicke man then, at such a time, bend all the strength of his mind to conceiue hope of the mercie of God, and with sorrowfull sighes from the bottome of his heart, and, at least, with an vnspeakeable grone, and secret voice desire helpe of God. Let him in this taste (as it were) of eternall death, cry with *David*, Lord reprocue me not in thy rage, nor correct me in thine anger,

Esay 42.

Psal 6.

ger. Haue mercy vpon me, O Lord, for I am weake, heale mee O Lord, for my bones are troubled, &c. For in this same strife and bitter contention, with Sathan, sinne, and the horreur of death; because in all other things in the vniuersall world, there is no where found any hope or consolation, it is meet that we haue recourse vnto the infinite mercie of God through Christ Iesus: which if wee doe, without all doubt it will come to passe, that we may say with the same Prophet, The Lord hath heard the voice of my weeping, the Lord hath heard my prayer, the Lord hath accepted of my petition: And I would to God while we are well, we would exercise and busie our selues in the attentue and diligent consideration and meditation of these things; and shaking off from vs all idlenesse, and sluggishnesse, which possesse our mindes in prosperitie, we would oftentimes stirre vp our selues to remember the last day of this life, and that bitter conflict with the deuill, and our owne despaire in the pangs of death, and with humble mind neuer
cease

cease to beseech God to strengthen our Faith : And truely if we did so, it would be much better for vs in that last day of our life, neither should any new or vnlooked for thing happen vnto vs : For by this meditation, vse, and exercise, there groweth a certaine custome; so as we may both more easily and readily goe to withstand the assaults of the deuill, and the horrors of approaching death, and also flie to God for helpe, and in such a time haue faith in the infinite mercy of God : For an accustoming to doe a thing, doth almost grow into a naturall habite, and maketh those things, which of themselues are grievous and troublesome, to be after a sort easie and pleasant; or at least it taketh away and diminisheth the feeling of the euill, and causeth, that it seemeth not new and strange to the minde. And the sicke man must in time be admonished of this one thing, that hee thinke not himselfe able to dispute, and descend into battell with Sathan when he tempts him; but rather that he endeouour presently to resist those things which hee
sug-

suggesteth into his mind, lest perhaps staying too long, hee be wrapped fast, and cannot deliuer himselfe. Vnlesse *Eue* in Paradise, had in many words disputed with the Serpent about the forbidden tree, hee had neuer deceiued her throw his craft and subiltie. Yet in the meane time, briefly, as Christ did in the wildernesse, after the same manner may he resist the temptations of Satan: that is, by taking the sword of the spirit, which is the word of God set down in the holy Scripture: Although here also arise great difficulties, by reason of Sathans subiltie, who also for the most part is woont to vse, or rather to abuse the testimonie of the Word of God, and hide a lie vnder the shape of trueth; so that craftily he wresteth the Scripture in another sense, and maliciously putteth in and suggesteth that which fitts him, concealeth that which is against him, depraueth that which is right, as in tempting of Christ, hee shewed to doe indeed. What must be done then? verily it is needfull that hee driue backe, and confute Sathan by opposing

posing Scripture against him, neuer bowing away his mind from the plaine and manifest word of God. If Sathan tempt him, by objecting the seuerie iustice of God, in punishing sinners, let him presently fixe all the endeauour of his minde vpon the infinite mercie and goodnesse of God, and be comforted in that hope. Let him call to minde the theefe who repented at the last houre, and other things which wee read of the clemencie of God. And truly euen as the theefe, by none of his owne merits, but through the infinite goodnesse of God, in which alone he put all his hope, entred into Paradise; so after the same manner may wee, who otherwise are guiltie of eternall death, againe ynto saluation: So farre ought euery one to bee from trusting greatly in his owne workes or merits to attaine heauen by, But if Sathan endeavour to subuert and hinder our Faith from beleeuing, or call any thing in question; let not him that is sicke argue and decide the matter with him, but recite the Apostles Creed, and with a perfect Faith holde fast the

Arcicles of his beliefe, neither questioning nor disputing of any thing, but desire of God to strengthen and encrease his Faith; and without doubt the deuill wil cast in some doubt whether thou be in the number of them, whom, as a few out of an innumerable multitude, God hath chosen from all eternitie to be partakers of immortall life, and eternall happinesse.

Here esteeme it not good to giue place to such cogitations, for that were nothing else but to tempt God, which wee are forbidden in the sixt Chapter of Deuteronomie, but call to minde all those sweet promises of the louing mercie of God towards all them which haue a steadfast and sure hope in Christ: For verily he that beleueth in Christ, hee is called, (as the Apostle sheweth) and hee that is called, is predestinated, and hee that is predestinated, without doubt he is elected: therefore whosoever putteth his hope and confidence in Christ, constantly continuing vnto the end, he is one of the number of them, who are elected, and predestinated of God

God to eternall life. Wherefore let the sicke man or woman, repose all their hope of saluation in the mercie of God through Christ; and belecue what the Gospel saith of the Son of God: So shall it come to passe, (that as our Sauour Christ himselfe saith in the Gospell of *S. Iohn*) he shall neuer perish, but enioy euerlasting life: For the Gospell of Christ Iesus, is a certaine meane, whereby the Father draweth to saluation them that are called. Whosoever with Faith receiue and embrace it, and continue in the same Faith vnto the ende, these onely are declared to be elected, these are adopted into the sonnes of God, these are made heires of the riches of heauen, these are ordained to eternall life, these are written in the Booke of life, as he saith in the *Apocalyps*. What need wee say much herein? The most certaine signe of Gods election is, when one beleueeth the Gospel, and sheweth himselfe obedient to take Grace being offered.

Iohn 3. 16.

Rettel. 13.

And here we must rest (for thus farre is graunted vnto vs) and not through

impious curiositie, make too busie enquire into a more particular election. Onely beleue the Gospell, and thou mayest safely ascend to thy election: but if the sicke mans or sick womans Faith be very weake & feeble, let them haue recourse to Gods helpe, let them with vnfaigned teares bewaile their own vnbeliefe, desire helpe against incredulitie, and their Faith to bee increased, let them pray for perseuerance to the end, and make no doubt but they shall bee heard.

And first of all when the deuill casteth these doubts, the sicke man or woman must not thinke vpon some fewe, but of all penitent: For Christ biddeth all come vnto him, that labour. And Saint *Peter* in the *Actes* doth affirme, that all repentant obtaine pardon of their sinnes, which put their trust in Christ. And *S. Paul* saith, All are iustified through Christ, that beleue. What neede wee many places? God would haue all men saued, as Saint *Paul* writeth to *Timothie*. And a few words after, Christ Iesus himselfe paid the price of

A2.4.

1. Tim. 2.

of Redemption for vs all. And in the third to the *Romans*, The iustice of God by Faith in Iesus Christ, in all and vpon all that belecue. And againe, God shut vp all vnder incredulitie, that hee might haue mercie vpon all. Of this sort is that which Saint *Iohn* saith; That euery one which belecueth in him, might not perish but haue eternall life. And that of the Prophet *Ioel*, repeated, by S. *Paul* to the *Romans*; Euery one that calleth vpon the Name of the Lord shall be saued. But Sathan is more to bee feared, when (as the Apostle saith) Hee changeth himselfe into an Angel of light; for oftentimes, whom hee cannot driue to desperation, him hee stirreth vp to a certaine vngodly trust of himselfe, and makes him carelesse, which hath also no lesse danger in it. They that bee sicke then, must deale warily, lest, as the common saying is, in auoyding *Charibdis* they fall into *Scylla*, that is, they must be cautelous whilst they labour to auoide one mischiese, that they fall not into a worse: For God had rather haue a sinner, thinking humbly and lowly of

Rom. 11. 32.

Iohn 3. 16.

Ioel 2.

2. Cor. 11.

Luk. 18.

himselfe; and acknowledging his offences, then a iust one thinking well of himselfe for his good deeds, and as we say, flattering himselfe: Which thing, that Parable in *S. Luke* of the Pharisee, and the Publican, doth plainly and manifestly teach. Let the sicke partie know then, or if he know not, let him learne to know the mind, counsels, and cogitations of the deuill: but and if Satan doe continue through temptations to be much troublesome, after the sicke partie hath aboue all things implored, and craued Gods helpe, let him with much boldnesse bid him auant, and disdaine and contemne that proude spirit, which can in no case indure contempt, and that we make, as it were, a derision and a mockage of him: For if by Gods help the sicke conceaue such strength that he dare doe this, then will Sathan leaue him.

James 4.

Hitherto appertaineth that which *S. James* saith, Resist the deuill and hee will flie from you, that is, he will leaue to bee troublesome, and no more disturbe thee, if you doe valiantly resist him.

him. Now he doth resist him most (as I may so say) which doth make a mockerie at him, which without the singular aid and help of God, no man can do: For it is chiefly the worke of the holy Ghost in that last and needfullest time, to vphold the afflicted, that they be not subdued through euils, to strengthen the weake, to comfort and make glad the sorrowfull, and in the last combate and vtter despaire of all things to call them backe vnto a firme & liuely hope; and hereof he is called the Comforter. But that wee may briefly, and in a word confute all things which bring feare and terrour vnto vs in the houre of death, we may comprehend them all here as it were in one bundle: Doth the Law not obserued, terrifie vs? Christ redeemed vs from the curse of the Law himselfe, himselfe being made accursed for vs. Next, doth sin terrifie vs? By the Blood of Christ wee are washed and clensed from our sinnes, Christ appeared that hee might take away our sins, Christ dyed for our sinnes: Doth death terrifie vs? Through Christ we obtaine

Gal 3.

Col. 2.

Ose. 13.

immortall life; so that death is a certaine passage out of this world vnto the Father, and a gate to eternall life. Doth the anger and iudgement of God terrifie vs? Through Christ wee are reconciled vnto God; Through Christ, we are freed from the wrath of God; Through Christ, wee haue a passage vnto the Father; Christ, at the right hand of his Father, doth continually make intercession for vs; Christ is the propitiation for our sinnes. Doth Sathan terrifie vs? Him hath Christ ouercome, and triumphed ouer him being conquered: For S. *Paul* saith, Hee openly shewed principalities and powers depriued and spoiled, triumphing ouer them of himselfe alone. Doth hell and the torments of the damned terrifie vs? Christ hath broken open hell, and made a passage vnto heauen: For among other, that place out of Saint *Paul* cited out of *Osee* doth prooue it. O death, where is thy sting? O hell, where is thy victorie? or as one noteth out of the Hebrew; I will be thy death, O death; O hell, I will bee thy punishment,

What

What need we to say much? Christ ascending aboue, as Saint *Paul* citeth out of the Booke of the Psalmes, hath led captiuitie captiue, that is, hee hath in a triumphing maner led captiue the Deuill, Sin, Death, and Hell, the eternall enemies of mankind; neither did hee it for himselfe, but for vs: Wherefore Saint *Paul* sayth, Thankes bee vnto God, who hath giuen vs victory thorow Iesus Christ our Lord. Now these which follow are not worth the confuting, as to say, my bodie shall bee turned to dust; for the same shall rise againe incorruptible, glorious, powerfull, spirituall. But it is a miserable thing to depart from all these good things in this life: Yea, but a Christian man hasteth to goe to a blessed and an immortall life, abounding with all good things. Thou art grieved to leaue thy wife a widow, thy children fatherlesse; Feare not, Christ shall take them vnto his patronage, and in their good time they shall come vnto thee. Thou shalt bee taken away from thy deare companions, from thy pleasant friends,
from

Psal. 68. 18.

1 Cor. 15.

from thy neereſt neighbours and kinſ-
folkes; But thou ſhalt enioy the ſwee-
teſt company of God, and his Sonne
our Lord and Sauour Ieſus Chriſt, the
companie of the holy Angels, of the
Patriarchs, Prophets, Apoſtles, and in
a word, of all the iuſt and godly men
which haue beene ſince the beginning
of the world.

Who would not aſpire and deſire
with *S. Paul* to be diſſolued, and to be
with theſe, who are all with Chriſt? But
in this life, the pleaſant ſight of the Sun,
the admirable ornament of the world,
the varietie and beauty of heauenly bo-
dies, of the earth euery where cladde
with flowers, herbes, trees, fruits, and
other incredible delights; laſt of all,
the moſt beautiful, and as it were green
ſpringing face of the nature of things,
doth very much delight vs: Yea,
but how much more will that bleſſed
contemplation of the ſight of God de-
light vs, which truly ſo long as wee
liue here, and are ſhut vp in theſe darke
prisons of the bodie, our mind can nei-
ther conceiue, nor our tongue vtter?

Goe

Goe to then, whosoever thou art, deare brother or sister in the Lord, all care of dayly affaires being cast away, and this pensiuenesse for wife, children, and kinred, which trouble thee so much, and all other trifles omitted, feare, trembling, and all error of mind, and terror of sinne layd aside, prepare thy selfe cheerefully to die, and depart from this world vnto a better with alacritie, in good hope and trust of the infinite mercie of God, through Iesus Christ. And because *Plato* sayth no lesse wisely, then agreeable to holy Scripture, Our life is a kind of peregrination, let vs at last returne home from this long pilgrimage: Therefore reioyce and bee glad; for out of a sorrowfull exile thou must returne into thy countrey: For our countrey is heauen, with loue and desire whereof, whoso is not delighted, neither sigheth, and longeth after it with all his soule, and forgetting all humane things, thinketh principally vpon it, hee may bee in worde onely, and shew perchance, but in very deede is no sound and true Christian; neither
doth

doth hee take God for his Father, or Christ for his brother; for as he is the Son of God by birth, verity and nature, so are we his sons by grace & adoption, and therefore heires of God, and fellow heires with Christ. O thrice, and more happie are they who beleue these things constantly, and with a firme faith, who with a sure hope and trust expect the promised inheritance, and in this expectation of heauenly goodnesse, stirre and raise vp their minde in sorrowes and afflictions, neither giuing place to the enemies temptations, being strengthened by Gods helpe, nor at any time yeelde, or bee oppressed with feare of the terrors of death, and horror of hell, being by faith assured to bee inheritors of heauen. But, O miserable and too too wretched are they, who in prosperitie and health neuer remember these things, nor yet take vpon them any serious cogitation hereof, though death by many examples bee conuersant before their eyes dayly, nor euer studie by any meanes to free themselues from the fetters of earthly

earthly and worldly cares and pleasures, nor speedily to remooue ill impediments; who when they haue liued otherwise then became Christians, are not now grieved with a true and heartie sorrow of minde for their sinnes; neither doe now at last, though late, Implore Gods clemencie, prone to pardon them, nor are thorowly perswaded, how to them that truely repent, pardon is easily to bee obtained of our heavenly Father, (Christ being our intercessour and Aduocate,) nor yet esteeme the mercie of God greater then their sinnes: Lastly, who being first stupified without sence of sin in health, after in sicknesse are tormented with conscience of their owne sinnes, and terrified with a feeling of the iust wrath of God, do well neere fall into despaire of their saluation, and are in danger to perish through feare and dread of eternal punishment, and without any hope of pardon, ready to runne to voluntary destruction; neither dare call vpon God, or with an vnspeakeable sigh implore Gods aide and helpe, nor yet can
com-

comfort and vphold themselves with faith, and hope of promised mercie. These men therefore thus despairing, and forsaken of themselves, must with all care bee helped as much as may bee, and haue comfort giuen them out of the holy Scripture: and first of all it is behoouefull, and expedient to remember him of those sayings of Scripture, which bee most meete and needfull for him, as to put him in minde of the goodnesse, clemencie, and ready and prone mercie of God through Iesus Christ, of grace abounding aboue sin, of the infinite and vnspeakeable loue of our heavenly Father towards vs, whereby hee was willing to deliuer his onely Sonne to death for vs; of Christ our Mediatour and Aduocate, of the reconciliation of mankinde vnto God through Christ, of Christs satisfaction for the sinnes of the whole world; lastly, it is meete, I say, to remember them that are grieved with the burden and conscience of sin, with other comfortable sayings of this sort, whereof we haue spoken before, whereby wee
may

may comfort them who are almost lost, and deliuer them from the mouth and iawes of Sathan, who are ready to bee deuoured.

Among other Articles of our beliefe, as alwayes in all our life, so especially when death approcheth, wee must recite & often repeat these foure, of the true Catholike and vniuersall Church of God, wherein is the communion of Saints, of the pardon and forgiuenesse of sinnes, of the resurrection of the body, and the life euermore lasting, wheredof because I haue spoken before, and for that euery one ought to bee Catechized aforehand, I omit to say any more, and hasten to an ende.

Hitherto, by reasons drawn from Scripture, we haue endeououred to shew how the sicke partie whom wee visite, is to bee animated and encouraged vnto death: For these arguments of holy Scripture are more effectuell and powerfull to the distressed, then those alleadged by the Philosophers; for they for the most part, in animating
men

men against death, alleadge only those common allegations, as the discommoditie of mans life, sicknesse, olde age, pouertie, disgrace, lacke of parents or friends, banishment, seruitude, griefe, feare, and other of like sort euils, miseries and calamities of our life, from all which, one death, all at once deliuereth vs; then of other things they afford nothing certaine or approoued, which it behooueth thee to knowe, and wherein thy mind may rest, that thou mayst begin to wish for death, or at least leaue off immoderately to feare it, but wander, as it were, in grosse darkenesse, not being able further to proceed by any light, then that they may see what is probable, or, as I might say, keepe thee from stumbling; for either (say they) our selues remaine after death, and are blessed, or else in death are quite extinguished, and so are not wretched. Wherefore death ought not to be esteemed euill, which either maketh vs blessed, our soules remaining, or not miserable, when deprived of all sence. For so argueth *Cicero* in his *Tusculane* que-

questions following, as he saith, probable coniectures, affirming no certaintie. Whereas the Philosophers auerre death to bee the ende of all calamities and miseries of this life, this is too frivolous, and hath no force of comfort at all: For in the very terrors of approaching death, and in the distresse of conscience, fearing the iudgement and wrath of God, greater euils seeme to remaine after death: so farre is death from bringing an end of all euils. For as in heauen there are rewards of their good deeds prepared for the godly: so for the wicked after they depart this life, there remaines a punishment for their wickednesse and euill deedes; whereof euery one that is a true Christian indeed, and not in word and shew onely, ought to bee most assuredly perswaded. Therefore if thou haue a respect vnto sinne, death is not the necessitie of nature (as the Philosophers thinke) but appointed by God as a punishment; neither is it a resting from labour and miseries, but as it were a gate to perpetuall miserie and euerlasting

men against death, alleadge only those common allegations, as the discommoditie of mans life, sicknesse, olde age, pouertie, disgrace, lacke of parents or friends, banishment, seruitude, griefe, feare, and other of like sort euils, miseries and calamities of our life, from all which, one death, all at once deliuereth vs; then of other things they asoord nothing certaine or approoued, which it behooueth thee to knowe, and wherein thy mind may rest, that thou mayst begin to wish for death, or at least leaue off immoderately to feare it, but wander, as it were, in grosse darkenesse, not being able further to proceed by any light, then that they may see what is probable, or, as I might say, keepe thee from stumbling; for either (say they) our selues remaine after death, and are blessed, or else in death are quite extinguished, and so are not wretched. Wherefore death ought not to be esteemed euill, which either maketh vs blessed, our soules remaining, or not miserable, when deprived of all sence. For so argueth *Cicero* in his *Tusculane* que-

questions following, as he saith, probable coniectures, affirming no certaintie. Whereas the Philosophers auerre death to bee the ende of all calamities and miseries of this life, this is too frivolous, and hath no force of comfort at all: For in the very terrors of approaching death, and in the distresse of conscience, fearing the iudgement and wrath of God, greater euils seeme to remaine after death: so farre is death from bringing an end of all euils. For as in heauen there are rewards of their good deeds prepared for the godly: so for the wicked after they depart this life, there remaines a punishment for their wickednesse and euill deedes; whereof euery one that is a true Christian indeed, and not in word and shew onely, ought to bee most assuredly perswaded. Therefore if thou haue a respect vnto sinne, death is not the necessitie of nature (as the Philosophers thinke) but appointed by God as a punishment; neither is it a resting from labour and miseries, but as it were a gate to perpetuall miserie and euerla-

K

sting

sting destruction : But if we haue respect vnto Christ, who hath abolished sinne, now death is a passage vnto euermlasting blessednesse ; but to them onely, who thorow faith, as liuely members, being grafted into Christs body, which is the Church, haue placed their onely hope of saluation in Christ alone. And the same Philosophers haue much adoe, labouring to prooue the eternitie and immortalitie of the soule, while by some slight reasons they indeuour to shew, that by death man is not so blotted out, as hee is vtterly extinguished, and that nothing of him remaineth. After all which adoe, they effect no more, but that the reader is sent away much more vncertaine then hee was at first ; so that they prooue little by their arguments, and yeelde no great comfort : but those comforts which holy Scripture teacheth vs for these matters, those verely are firme and certaine, and free Christians from the feare of death and destruction, and bring hope to the godly, and worke in them a very certaine assurance of obteining

ning immortality, when the soule shall depart out of the bodie, and of attaining heauen among the Saints, where the blessed beholding God for euer, enjoy vnspeakeable and infinite pleasures in euerlasting glory and felicitie. These kinde of arguments, as I haue sayd, wee haue hitherto vsed, taken out of holy Scripture: Vnto which hee that will not yeelde consent and trust, hee may in name & title be esteemed one, but indeed is no Christian; neither is he to be numbred among the sheepe of Christ, but among the Epicurean swine, and, to speake briefly, (if hee so die) that mans saluation is vtterly to be despaired of: but if the heathen Philosophers in olde time had had such and so certaine comforts in death, as Christians haue at this day, of the forgiuenesse of their sinnes, of the admirable loue, charitie, and beneuolence of God towards vs, of Christ, our Mediatour, Aduocate and Sauour, of the future blessednesse in heauen, proposed vnto them in the worde of God, and authoritie of holy Scripture, with what ioy

and tranquillitie of minde would they then haue liued? with what hope and alacritie would they haue departed this life? with what desire would they haue longed after that eternitie in their heavenly countrey? I greatly feare lest their diligent endeouour and carefulnes in finding out the immortalitie of the soule, will at the last iudgement condemne our sloth, and carelesseness in the Christian Religion: and their so laudable and excellent vertues in euery kinde, shall lay to our charge our vices, offences, and wickednesse, whereof wee haue no ende nor measure. The Philosophers, induced by very small reasons, when they supposed their soules were immortall, they verely did more then perswade themselves, and in this faith, or rather in this opinion, they did, as well as they could, vphold themselves in all troubles, and miseries; And beeing induced through this hope, although it were but smal and feeble; yet they desired to depart out of this life, and desired death, not onely with an indifferent, but with
a ioyfull

a ioyfull minde. Hence proceeded that exclamation : O excellent day, when out of this trouble and sinke of mischiefe,&c. What doth it then become Christians to doe, who haue a most sure hope and confidence conceiued from the word of God, of the immortality of the soule, of the resurrection of the body, (whereof the Philosophers could not haue so much as a suspicion) and of euerlasting life and felicitie? It is reported how a certaine yong man, reading *Platoes* booke of the immortalitie of the soule, did willingly put himselfe to death, being incensed with a certaine too vehement desire and longing after eternitie, and blessed life. And shall a Christian man doubt, when God calleth him hence, willingly to meete with that death, on which immortality & blessednesse waiteth? For that this shal be so, he hath it thoroughly & fully cōfirmed, not by any slight reasons of the Philosophers, but by the writing of the Prophets & Apostles, & by the very word of God, which cannot deceiue vs.

I Confession of finnes to God,

O Most mercifull Father, whose loue is infinite, whose mercy endureth for euer, I the most sinfull of all creatures, trusting in thy vnspokeable loue, do appeare before thy Maiestie, confessing my manifold sins and transgressions, whereby I haue purchased to my selfe eternal death and condemnation, vnlesse thy mercy stand betweene mee and thy iudgements.

I confesse, O Lord, that I am altogether vnworthy of thy creatures. I am not worthy to looke vp to heauen, or to receiue those comforts wherewith thou vset to cherish thy children. I confesse also, that I am of polluted lips, of an vncleane heart and soule, wallowing in the filth of sinne, and stinking in mine owne corruption, insomuch as I tremble before thy glorious presence. For when I seriously examine my life past, I finde it hath been spent, either
fin-

sinfully or vnfruitfully, my soule ha-
uing been euer ready, strong and able
to execute euill, but slow and weake to
performe ought that is good. How
haue I spent my childhood, my youth,
all the dayes of my life past? how my
worldly estate, my health, my naturall
parts? how the faculties of my soule,
but either in committing euill, or omit-
ting good? hauing dayly and hourelly
added actuall finnes (against thee, my
neighbour, and mine owne soule) by
my originall corruption and infirmi-
ties; there beeing no part, within me
or without me, free from filth or pol-
lution.

My tongue and lips are prophane,
my heart polluted, mine eyes blinded,
mine eares defiled, my hands closed
from doing good, my feete swift to
commit euill, all parts generally stained
with the vncleannesse of sinne, sinne of
all sorts and seasons.

What then, O my wretched soule,
wilt thou doe, seeing thou hast com-
mitted so great things, against so iust,
so great, so glorious a God? whom by

thine offences thou hast iustly made
thineemie of so great a friend : of a
mercifull Father, a iust & seuerer Iudge.
Whither wilt thou runne? whither
wilt thou flie? or whose aid wilt thou
imple? To whom wilt thou goe, but
onely to the Lord whom thou hast of-
fended? for with the Lord there is mer-
cie, and with him there is plenteous re-
demption.

Thou, O Lord, art compassionate to
those that repent them of their sinnes,
with a true and liuely faith in Christ Ie-
sus, whose bitter death and passion I
set before thee, as a sufficient attone-
ment for all my sinnes, and the sinnes of
the whole world: O Lord receiue this
price, accept of this satisfaction.

And I beseech thee, O blessed Sauiour,
to intercede for mee, and suffer not so
great a price as thou payedst for me vt-
terly to perish. Remēber all the miseries
thou didst endure for me, and looke not
so much on my sinnes, as on thine
owne sufferings. Thinke not so much
on thy hate to a sinner, as of thy loue
to thine owne creature.

O sweete Iesus, as thou hast giuen mee a sight of my finnes, and the effects they haue wrought on mee; so giue mee a sight of thy mercies and fauour towards mee. O reuiue and comfort mee, which am griued and wearied with the burthen of my finnes. Cast backe thine eyes of pitie on mee, as thou didst on *Peter* when hee did forswear thee. Let one small drop of thy blood distil into my soule, to purge me from my finnes; that I being deliuered from all my offences, and the penaltie due for them, may hereafter be endued with wisedome and strength, to preuent and resist the attempts of the flesh, the world, and the deuill: The flesh idle and voluptuous, the worlde vaine and curious, the deuill subtil and malicious; that so at the end of my dayes on earth, I may bee receiued to thy heavenly Tabernacle, there to reigne with thee world without end. Amen.

2. Confession of finnes to G O D.

*I will acknowledge my sinne, and my un-
righteousnesse will I not hide from thee.*

O Most mercifull and louing Father in Iesus Christ, I most vile and wretched sinner fall downe before the footstoole of thy Maiestie, with vnfaigned and heartie sorrow, confessing my manifold finnes, which doe in number exceede the haire of my head, the starres of heauen, and the sands of the sea, being many times and greedily reiterated, and committed. I confesse, O Lord, I am the most polluted sinner on the face of the earth, defiled from the crowne of the head to the sole of the foot, with abominable sins and transgressions. I confesse, O Lord, that there is no day, no houre, no moment of time that passeth, wherein I doe not commit most horrid offences, and most desperate rebellions against thee; more and more prouoking thee to wrath by offending thy Lawes,

Lawes, despising thy Mercies, abusing thy long sufferings, and not fearing thy iudgements. O Lord, If thou hadst wrought so much by secret inspiration and outward meanes in them of *Tyre* and *Sydon*, and in other great sinners, as thou hast wrought in me, they would haue conuerted to thee in sackcloth and ashes : But, O Lord, I haue beene so farre from being conuerted, that all the faculties of my soule are peruered; hauing beene alwayes readier to embrace the forbidden fruits of the flesh, which lead to perdition, then to apprehend the fruits of the spirit, which lead to life and saluation.

O wretch that I am, who shall deliuer me from this bodie of death?

O Lord, I confesse, that if thou shouldest strictly marke my misdoings, I were viterly lost : But thy mercie towards Publicans, and other grieuous sinners doth animate mee against desparation; For of thee, O Lord, it is written, that thy Mercies are aboue all the rest of thy workes. Thou thy selfe, O Lord, hast inuited all those that are wearie,

wearie, and heauie laden with the multitude of their finnes, to come to thee, and thou wilt refresh them.

Behold, O Lord, I come to thee so oppressed, so laden, cast mee not off, but deliuer mee from the burden of my finnes, and the punishment due for them.

Receiue, O Lord, my loose and lost soule: Speake peace vnto it : reuiue my dead and deiected thoughts, and grant me assured confidence that my finnes are forgien. O let thy mercie in thy Sonnes Passion recouer that againe, which the malice of the deuill, & mine own fondnes hath drawen away from thee. Thou hast enioyned vs to forgive our brethren, as often as they offend : and wilt not thou (who art Mercie it selfe) doe vnto vs the like? Remember my sins no longer; lay downe thy wrath : put them out of thy sight, and remooue from mee the occasion to nourish the like offences.

Behold, O Lord, I stand trembling before thee, expressing my grieve, and expecting thy grace. Thou who hast created

created me, doe not destroy me. Thou who hast giuen thine onely Sonne to redeeme mee, suffer not my finnes to rise vp against mee, to condemne mee. Let not my wickednesse destroy the worke of thy goodnesse; nor my iniquitie preuaile against thy mercie. Let my sins be no longer a barre betwene my prayers and thy pittie, thy goodnesse and my distresse. Say vnto my soule, I am thy saluation, and gouerne me hereafter by thy mercie, whom thou of thy goodnesse hast hitherto preserued so graciously. Let sinne haue no more dominion ouer me, but make it become lothsome vnto me; that so being purged from my former offences, and strengthened against future temptations, I may so passe the remainder of my life here on earth, that I may be made fit to pertake all the vnspeakeable ioyes of the life to come: Which I beseech thee to graunt, euen for Iesus Christs sake our onely Lord and Sauour. Amen.

Mor-

Morning prayer.

O Lord, Almighty, and mercifull, whose mercie and goodnes far exceeds the rest of thy works: vnto thee, I thy most vndutiful seruant doe offer vp this sacrifice of praise and thanks for all thy blessings spirituall and temporall, from time to time heaped vpon me; and among the rest, for safely bringing me to the beginning of this day. O Lord, giue mee grace to praise thy glorious Name for all thy benefits, which are so many in number, that I am not able to recount them, nor returne thee thanks sufficient, and worthy of thee for them. But, good Lord, I humbly beseech thee in thy Sonnes Name to accept them, weake and poore as they are: For without him they would be so farre from being accepted, as that they would pull downe thy wrath vpon mee. In his Name therefore, O Lord, I tender them vnto thee, desiring thee, that as thou hast taken away the darkenesse of the night,

night, and opened vnto vs the windowes of heauen; thou wouldest put away from me my blindnesse and ignorance, faintnes and dulnes in prayer and good workes, that I may walke this, and all the dayes of my life in thy feare; so that all my actions may be blessed and prosperous vnto me.

Blesse me, O Lord, and all thy creatures to my comfort and vse: blesse my parents, kindred, and friends. Defend me from all euils, present, and to come. Lead me not vtterly into temptation; but in the midst of the tempests of tribulation, let me perceiue thy Fatherly helpe ready to succour me. Good Lord giue me grace to vse thy blessings moderately, and with a good conscience. Encrease in me thankfulnessse to thee, as thou hast thy blessings to me. Keepe me this day and euer, from all dangers and temptation, all losses and aduersitie. Deliuer me, O Lord, from sudden death, if it be thy blessed will. Death, O Lord, I know, must be the end of all flesh: but when wee shall die is not reuealed to flesh and blood. I likewise
know,

know, that thou commaundest vs to watch and be prepared against the vncertaintie of it: But Lord, I confesse and acknowledge, that I am nor, nor can bee so sufficiently prepared as I ought to be. Therefore, O Lord, when thou shalt be pleased (sooner or later at thy blessed time) to call me out of this vale of miserie, I humbly entreat thee, not to take me away suddenly, in a moment; but, good Lord, giue mee some time and space, to make my reconciliation and peace with thy Maiestie, and the world, whom so often and so grievously I haue offended, and to settle all things pertaining to this transitory life: that so I may ioyfully and willingly leaue this wretched world, which is full of miserie, cares and vexations, to rest with thee in thine cuerlasting Kingdome, which is replenished with all felicitie and glorie, and that for Iesus sake, my onely Mediatour, and Advocate. Amen.

Eue-

Euening prayer.

*Let my prayer (O Lord) bee set foorth as
the incense ; and the lifting vp of my
hands as the Euening sacrifice.*

O Lord God , most gracious and
louing Father in Iesus Christ
our Lord , I yeeld thee most
humble thanks for thy manifold mer-
cies and fauours shewed vnto mee this
day past , wherein thou hast bounti-
fully testified thy Fatherly prouidence
ouer me , in the large vse of thy crea-
tures, and graci^{ous} preservation of me
from all dangers. Good Lord, as thou
hast hitherto so mercifully protected
me ; so shorten not now thy hand in
this time of night and darkenes, wher-
in I poore wretched sinner haue most
need of thy helpe and comfort. Let
not the manifold sinnes I haue com-
mitted this day, be a hinderance of thy
fauour toward me; but wipe them out
of thy booke , with the blood of thy

L.

deare

deare Sonne. Forgiue the euill I haue committed, and supply the good I haue left vndone. Keepe me, I beseech thee, this night, and all my life from all euils, temptations, and feares. Lighten mine eyes that I sleepe not in death. Giue mee a comfortable rest to refresh my bodie; and let it not be excessiue to satisfie the immoderate desire of the flesh, but onely to content nature.

And as my sleepe comforts and frees my bodie from former paine: so let thy grace deliuer and discharge my soule from sinne, that I may thinke of nothing which may offend thee, or pollute my selfe.

O Lord instruct me to consider and meditate, that this sleepe is a resemblance of my last and long sleepe, and my bed the image of my graue; and gaunt that when I shall haue sufficiently refreshed my selfe, I may arise to thinke of thy Commaundements, and to keepe them, that as I shall arise from my bed, I may arise to newnesse of life, and enioy thy blessings both spirituall and temporall: Which I beseech

secch thee to graunt, for Iesus Christs
sake, our only Sauour and Redeemer.
Amen.

Thanksgiuing.

*I will giue thanks alwayes to thee, O
Lord; thy praise shall euer bee in my
mouth.*

G L O R Y, honour and praise, be
giuen to thee, O Lord, Father
most mercifull, which of thy
endlesse and infinite goodnesse hast so
bountifully and largely extended thy
blessings toward me, both of this life,
and of the life to come.

For creating mee of nothing, and
redeeming me, lest I should bee worse
then nothing; For giuing mee a sensi-
ble and reasonable soule, and bodie;
For preserving that soule and bodie
from infinite dangers and perils, into
which I see dayly diuers doe fall, lesse
deseruing thy wrath then my selfe.

And not onely hast thou deliuered me from dangers and aduersity, but thou hast heaped vpon mee both spirituall and temporall blessings, and benedictions: As the spirituall foode of thy blessed body: The temporall blessing of foode and sustenance: The spirituall blessing of the clothing of righteousness: The temporall blessing of cloth and raiment: The spirituall inheritance prepared for mee in heauen: The temporall inheritance of a large portion on earth: The peace of a good conscience with thee: The blessing of peace and vnitie with all men. And thanks be to thee, O Lord, thou hast shewed me great and marueilous kindness in a strong Citie.

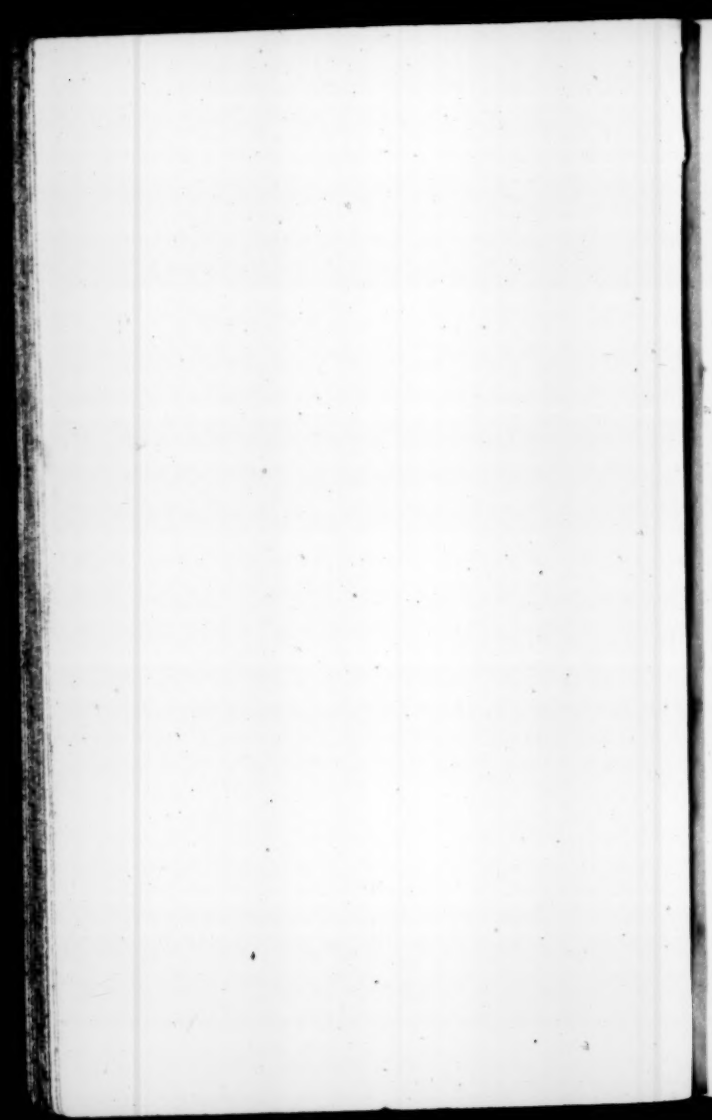
O mercifull God, forasmuch as my soule longeth to yelde prayses vnto thee for all these benefits and blessings, but is not able to conceiue that which is worthy of thy diuine Maiesty, I humbly pray thee to open and enlarge my vnderstanding, and to vntie my tongue, that I may both effectually feele thy mercies, and praise & laud thee for the same.

And

And seeing, O Lord, that the time I haue to liue is but a short remnant of dayes; worke in mee a detestation of sinne, and worldly vanities. Make mee more zealous to serue thee, then hitherto I haue beene; more deuout in prayer; more feruent in spirit; more charitable to the poore; more watchfull ouer my wayes; more faithfull in my calling, and more abundant in all good workes. Let mee, in prosperity, remember the dayes of aduersitie, and let the remainder of my life bee spent in expressing my thankfulnes to thee, for all thy blessings Spiritual and Temporall; that so repairing my former life mis-spent, and in contecraging my soule and bodie hereafter to doe thy holy will, I may at the last, bee receiued into thy cuerlasting kingdome:

Which I beseech thee to graunt,
 cuen for Iesus Christs sake,
 our onely Mediatour
 and Aduocate.
 Amen.

F I N I S.



A
M I R R O R
O F
M O D E S T I E,

grounded

On 1. Pet. Chap. 3. ver. 3. 4. and per-
sonally applied vpon iust
occasion,

By M. D. Doctor in Diuinity.

*Modestia vestra nota sit omnibus hominibus,
Dominus prope est. Phil. 4. 5.*



L O N D O N
Printed for I O H N H O D G E T S.

M. D C. XXI.

The Text.

1. Pet. chap. 3. ver. 3, 4.

- 3 *Whose adorning, let it not be that outward adorning, of plaiting the haire, and of wearing of gold, or of putting on apparell :*
- 4 *But let it bee the hidden man of the heart, in that which is not corruptible, euen the ornament of a meeke and quiet spirit, which is in the sight of God of great price.*



A MIRROR OF MODESTIE,

Grounded vpon 1. Peter 3. verse 3.4.



His noble memoriall
of our Lords Ascen-
sion, as it fills the
Church with all va-
riety of spirituall de-
lights, in setting be-
fore vs the height of that Maiestie,
the power and grace hee hath with
God the Father, the constant loue to
all his followers, and the expresse
forme of his glorious returne vnto
iudgement; so it calles for a *sussum*
corda from vs againe, that in our spi-
rits wee may ascend with him, flock-
ing about the Bodie, as the high-flown
Eagles, no more flapping vpon these
earthly Draines and Laystalles, but
mounting aloft vnto the chaire of E-
state, at the right hand of the Fa-
ther.

*Festum me-
moriae non
frustra celeb-
ratur.*

ACTS 1.

*Fiant ascen-
siones in cordibus sur-
sumus corde, ut
sequamur e-
corpore. Aug.
1. 10.*

Ephes. 4. 10.

συνεχίζετε
αὐτὸν.

Isai. 11.

Aq. 4

For this was the most happie period of his toylefome iourney; *Ascendit ut impleret omnia*, to fill all, not all places with his body, by the vertue of the hypostaticall vnion, as some interpret it, but all propheties so long before, amongst which this was one, *Ascendisti in altum*: and all persons, vessels of honour, by the effusion of his holy Spirit, so furnishing the Body to a perfect man, that though wee bee farre seuered in the flesh, yet are we already seated with him in those heauenly Mansions.

In the houre of passion, hee redeemed that which was lost: In the day of resurrection hee gaue an assured pawn of life and victory vnto all beleeuers: and now in the act of a triumphant Ascension, he gathers his whole purchase together, and sets his Banner vpon an high Hill, for the vniuersall concourse of all the world.

In those bright Regions hee must bee contained till the day of Restauration, when hee shall appeare in full glory, the great signe of the Sonne of man,

man, with his Saints and Angels: Meane while there hee sits the Lord of all things: there hee commaunds death; and limits the terme of life: there he fulfils that one promise, which in effect is all, Come to mee, all you that trauell and bee heauy laden, and I will refresh you: There hee sits to sweeten all crosses, to absolue all penitent soules, and to wipe away all teares from the holy eyes of such as waite for his saluation.

Amongst which blessed companie, wee do vndoubtedly beleeeue, the soule of our deare sister, Mistresse ANN BIL'L, to bee receiued, and refreshed in the multitude of peace, vnto whom wee also congratulate this most happy translation. I wish rather, I had in the time of her life, set foorth this Scripture, as a Table of Direction; then now to erect it as a monument after death; *Sed sic vt quimus, aiunt*: Not hauing that opportunitie, I accept of this other, glad to publish what may serue for the iust praise of the deceased, and much more for the

gaine or confirmation of the survivors.

They who knew not her person, may with some small helpe by these lines, take a full view of her, as touching the hidden man of the heart: And they that did know her face and behauiour, may the more easily renew the memorie of so gracious a woman, by these poore and few records, farre short of that good example of her life, wherein shee studied, and fairely copied out this difficult poynt of Scripture.

For this present Text hath euer been esteemed the very *scandilū mulierū*, trauesed with sundry glosses, neglected, or receiued, at discretion, or reputed as a locall & temporary discipline, befitting onely the time of persecution.

Howbeit, to vs that resolute better, it may seeme to bee the master or controller of the womens wardrobe, seruing especially for wiues, but yet together with them, including, *à fortiore*, all Virgins, all Widowes, yea, the vnder-growth of Children also, and generally

nerally the whole shewe of those polished corners in the Temple: For if they which are permitted to please, bee limited, much more they that haue no reference to Husbands.

The Womans predominant humor hath euer been, and euer will bee curiositie; who, as they are naturally inclined to the study of decking and trimming those little worldes they cary about them: so they seldome satisfie themselves in all that they can doe; but set the forge of new inuentions dayly on worke, with great cost and expence, both of meanes and time, to dresse vp that Babe of Vanity, which anon falles to ragges and ruines from the highest pitch of brauery.

This ambitious folly doth the holy Apostle in this place tread vnder foot, and cals the daughters of the Gospel to a better exercise of their naturall disposition, not to rest in these slight pictures, but to reflect vpon the heart and bestowe their chiefe care in the beautifying of the soule, vpon whose safetie all dependeth; so the persons, to

whom hee now addresseth his fatherly counsaile, are the women married or single, meane, or noble, all the faithfull daughters of *Sara*. Vpon all whom hee doth impose a commaund concerning the vse of Apparell, and all the ornaments thereunto appertaining. Which precept or commaund is first propounded by the negatiue, what hee would not haue: and then specified in the affirmatiue, what attire hee would haue his daughters to weare. The negatiue comprehendeth all the helps which bee naturall, or artificiall, or formall.

The naturall are, the dressings of the haire, here called plattings or enfoldings, by Saint *Paul* termed lockes or frizles: The artificiall, are the golden & siluer layers, embossments, spangles, laces, chaines, bracelets with the like *Nemo-scits*, whereto Saint *Paul* addeth pearles and precious stones: The formall is noted in the words, putting on of apparell, which is in following the fashion of the time; for that oftentimes troubles them more, then the cost it selfe.

Then

Then for the affirmatiue, hee telles them of a new kinde of dressing; vpon the hidden man of the heart, where hee explanes his meaning, both by the stuffe whereof that dressing consisteth, a meeke and a quiet spirit, and further enforceth his counsell from a two fold reason:

The former whereof is drawn from the apparant frailtie, and short-liued glosse of this outward Exornation, whereby hee doth inferre the constant and durable beautie of that other which is inward and spirituall, not the worse, but the better for the wearing.

The latter is taken from the diuers respect, which these two dressings find, before, and in the eyes of God: For seeing all this labour is vnder-taken to please a iudicious eye, and there can be no such true estimation of shewes, or persons, as that whereof God is the author; therefore hee concludes, that by adorning the spirit with Graces, God is well pleased, whereas hee accounts nothing at all, of these externall and perishing fantasies.

This

This is the summe of Saint *Peters* doctrine in this place; not any way prescribing a totall cessation, from all those particular helpes of Art or Nature, or common custome; but onely ordering and disposing the vse of things indifferent in this kind; which he saw then in his times, and wee in ours finde most sinfully abused.

¶ *Quæritur.*
The persons
conuented.

After the general directions, leading euery Christian in the time of peace, and persecution, the Apostle foreseeing whence the common Faith was most likely to be indangered; calles the women aside, to aduise and tutor them, lest by their wandring fancies, they disturbe all in the New Couenant, as their mother had done in the Old. The woman hath euer beene more inclining to the Libertine, then the man, vpon the strong plea of sexe and custome, euen to that height of freedome, that in many causes they are reputed lawlesse: But in the Court of Christ, no difference of male and female, both alike bound ouer to answere in their owne persons, as both alike borne and admitted

ted into the same Church, both equally capable of the same promises, and both alike liable to the same iudgements. Euery woman then must be a Disciple aswel as the man, a sheep vnder *S. Peters* triple charge, an hearer of the Word, and obseruer of the Commandement, without any excuse of weakenes or defect, or feare of ensuing troubles, the most vsuall figge leaues to couer our wilfull nakednesse.

Indeed, as *S. Basil* saith, The womans soule dwelleth vnder a more faire and goodly Canopie then the mans doth, which respect hath afforded some priuiledges to their pretended frailtie; yet, saith Saint *Cyprian*, out of these weake companies hath God raised a Noble armie of Martyrs, and Virgins, stronger then the world, and more constant in suffering, then the Persecutors were in torturing. And as the Martyrs be rightly stiled the more glorious portion of Christ his flocke: so must the sexe capable of Martyrdome participate in that honour, being also the moitie or halfe part of the world, and in fewe respects

ἀπαλὸν ἥθεος
διὰ τὴν σω-
πρόθεσιν, εὐ-
ποιοῦν ἐν τῇς ἡ-
συχίας, σωπώ-
τοι ἐν τῇς
ἀρχηγοῖς,
φιλόπονοι ἐν
προσευχῇ,
ἐν δέμαρτον
ἐν ψαλμοῖς,
ἐν εὐπαισί-
ῳ τῶν.

ὁ κόσμος.

spects much inferiour vnto man; in ma-
ny, equall, in some also sometimes tran-
scending mans perfections, which Saint
Basil hath most eloquently described;
A tender sexe (saith he) and more incli-
nable to mercy and compassion, as *Abi-
gail* before *Nabal*; very perseuerant in
watchings, and fastings, as the daugh-
ter of *Phanuel*; beyond example earnest
and zealous in prayers, as *Hannah* the
mother of *Samuel*, and the iewels of the
Gospel; in teares abundant, as being
the sources of pittie and deuotion, and
to euery good worke ready, and cheare-
full, as *Lydia* and *Tabitha*. Let our holy
Matrons and Professours strue to bee
that which Saint *Basil* hath stiled them,
or els blush to heare so large commen-
dations cast away vpon such meane de-
seruings.

Come wee now from the persons, to
their most naturall and necessary acci-
dent or appendix, their Gar-drobe: For
these two are so vnseparably conioyn-
ed, that not so much as cogitation can
sunder them, without some danger of
vnlawfull and wanton phantasies. At-
tires

tires & ornaments are so proper to this
 sexe, that by most they are esteemed as
 the very essence of the woman, and by
 some againe, the purest Quintessence.
 The name of this admired idoll, is in the
 two mother tongues, called the World,
 or as others better, the state, order, and
 modell of feminine perfection: The
 which so long as it is modest, and grace-
 full, is without restraint allowable in
 the sight of God & man: Neither would
 the Apostle haue that societie rude, sor-
 did, or neglected; but because it most
 commonly turnes the fashon, and ar-
 gues rather lightnesse, pride, or wan-
 tonnesse, then any straine of holinesse.
 Hence procedes the strict limitation
 which *Paul* and *Peter* by their ioynt au-
 thoritie impose vpon the Churches.
 If wee may without any forcing the
 Word, call this attire, the womans
 world, wee shall easily find a reason for
 the Metaphor in that most numerous
 discription which the Prophet *Esay*
 hath set downe to hand. For before
 they will bee abridged in any part of
 their complement, they will ransacke
 all

all the world they liue in, to pay tribute vnto sumptuous ambition : And if the world they liue in, wil not serue to rigge the shippe, they will then by husband or friends compasse sea and land, and discouer new worlds to prancke one *Parakito*. This vnreasonable excesse made the sexe very odious, for the fault of a few : yea, to the wisest morall men, who for these respects became woman-haters, and turned the edge of all their wittes and inuentions to disgrace the whole liuerie, as *Amphibials*, or doubtfull Creatures, or Metamorphosed *Viragoes*, or wastefull Gallants, or lustfull Attractiues. Our sisters haue not so learned Christ, all, or most, doe willingly submit to discipline, as those that be ready to forsake, not only their curious garments, but euen father and mother, and life, and goods, for Christs cause, and for the Gospels.

To these therefore hee giues the *Nesit*, whereof we shall more fitly consider when we haue formerly passed through the particulars prohibited, Haire, Gold, and Fashion. The womens haire was euer

*Capillitium
prima species
utroque mulie-
bris.*

euer reputed, that most naturall ornament, and perpetuall vaile, which without shame and dishonour cannot be deposed. A field without grasse, a tree without leafe, and an head without haire, affoord the most vngratefull aspect, though in a beautie fallen from heauen, and attended with all the graces and honours that might be; if it be bald, it is odious, and reprochfull, no fit companiō, no not for *Vulcan* himselfe.

To this end hath nature furnished the heads of man and woman, aboue all the other creatures, with abundant store of this defence, both for the preserving of this prime grace, and breaking the outward iniuries of aire or assault; yea, the great God hath wondrously shewed his rare workemanship, in setting, ordering, lengthning, drawing out, and colouring these small thredes to a marueilous beautie; keeping also the strict account of them, that they stand all vpon the file, & not one falles to the ground without his speciall providence. The vse of this naturall couer is indifferently ordained to both the sexes; but to the
one

*Ambros.
Hexam. 6.*

one in its full extent, to the other in far shorter and retransched measures: to this onely for decencie and necessitie; to that other for goodlines also and commendation of beautie. So *S. Ambr.* saith, Tis a gift of God, to the more state-ly setting out of the creature. How reuerend is the long haire in Old-men, how honorable in the Priests, how terrible in the Souldiers, how comely in yong men, how sweet in children, how goodly and featuos in women? All this hee speakes with a reseruati-
on of simplicitie, modestie, a single eye, and an honest heart, without which accessories, all the helps of Arte and Nature, must needs resolute in damnable curiositie, like to *Absaloms* haire, that became an halter to holde him fast till *Ioab* dispatched him: So many grieuous scandals and temptations haue issued from hence, that Satan hath vsed it for a most compendious way, to entangle mens hearts in the net-workes, and winding labyrinths of their locks and frizles, and to tumble them headlong into perdition.

The

The apparant danger of this scandall, did first occasion that vnnaturall shauing or polling of the Nunnes heads: which Saint *Hierome* defendes, that those votaries doe it not to breake the Apostles rule; but because they haue now no more vse of their haire, as sequestred from the world.

*Hieron. in
Epist. 48.*

Saint *Ambrose* likewise to a lapsed woman biddes, Let her haire be cut which gaue occasion to the sinne. And *Clemens Alexand.* calls it the snare, net, or grinne of men. And *Greg. Nazianz.* the circles and sophistries of that sub-till Serpent, who labours to make the sacred head a very stage of prostitution. Yea, the very heathens themselues, not onely deride, but flatly condemne all these practicans, for effeminate lustfull spirits, that spend out their time betweene the glasse and the combe, better contented with casting a poore man out of his liuing, then disordering the least haire awry out of its place.

*Seneca,
Menander,
Antiphanes,
&c.*

Former times haue had their grosse excesses, because the Gospels light had not yet appeared, and so they liued as

B

muffled

muffled vp in the darkenesse of their haire, as *Chrysostome* saith. Our times well seasoned, and brought to hand by Apostlicall directions, should in reason yeeld fruits more answerable to this laborious culture: Yet are we the worst, making those Ancients mere nouices, to our complete Ladies, which know, to an haire, all the Theorie of perfuming, poudring, dying, platting, knotting, frizzling, curling, dangling; Yea, and sometimes also, beyond al commission, clipping, and circumcising that flexible excrement, which, as waxe, they worke to euery fashion or purpose their monstrous *Chimera* list to deuise. To all this the Apostle giues his *Nesit*.

Hitherto wee haue scene that part of womanish felicitie, which consists in the Naturall head-gear: Now proceed we to that which is Artificiall, which in gold and sumptuous dressings helpeth to perfect Nature, and to enrich her Plaine-song, with Descants, and most laborious Commentaries.

It cannot bee denied, but that Arte must imitate Nature, and that both of them

them are ordered by one and the selfe-
same hand of God; and by good conse-
quence, golde and siluer, and all other
parts of worldly treasure may bee vsed
and framed to the decking of Gods
image, a due obseruation being had of
places, meanes, and persons.

This bright and purest mettall hath
alwayes beene the worlds great *Diana*,
the most welcome guest, the rule and
rate of all commodities, the most impe-
rious commander of hearts and spirits,
and affections, chiefly in this weaker
sexe, which is often seduced by this
Temptor, to vnder-value sometimes
euen Grace and Honestie, vnto this
damnable Idoll of abomination.

ἡ χρυσὴ ἀρχὴ
ἡ καλλιγύνη
ἡ πορνεία.
Athen.

The most horrible effects of this vn-
satiabie Gold-thirstinesse in the lawlesse
cruel, hath almost ruined both Church
and Common-wealth, whilest they still
feeding the Wolfe of boundlesse ambi-
tion, to make vp their hands to fill their
coffers, and bedaubed and spangle this
rotten tabernacle, play the open *Ieze-
bels*, worke their husbands to their wils,
inuaide the power of Gouernment, sell

Offices, dispose of Places, peruert Iudgment, rob Churches, mangle Benefices, mingle heauen and hell for the winning and wearing of these golden Pendācies.

Whereunto, if wee shall adde that higher curiositie which Saint *Paul* remembers, and our women forget not (if it lie in their power) to adde vnto their golden shoues, that is to say, the precious rarities of Pearles and Jewels, *est in munditia*, wee shall then indeed discover a costly creature, beyond the reach of all discipline excessiue, wearing sometimes the value of a great Lordship (*Seneca* saith of an Iland) about a weake necke, or an incircumcised eare, or a shamelesse forehead, or els a periured breast, hauing sworne in Baptisme to renounce these pompes and vanities, yet now perfidiously breaking faith with God, and peace with their owne conscience.

Nor the variety of
apparell.

The last part of the Wardrope is in the diuersitie of sutes, or new fashions; wherein the women are more perplexed then in the former. No Moone so changeable, nor Tide so violently carried,

ried, with an Eddy of refluus and contrary affections, deuices, and fancies; that none can bee knowne by their apparell, according to the ancient grauitie; but as the first matter, capable of all formes, cast euery Moneth into a new mould, and out-vying *Proteus* or *Vertumnus* himselfe in the sundry flights of trickes and apparitions. Some of the starres haue their formes of alteration, whereby the sight is deceiued, and cannot giue a true iudgement of their motion, figure or posture: But these blazing starres shine in a farre more infinite varietie, sometimes like themselues, sometimes like men, est-soones like beasts of burthen vpon their large circūferences; anon like the *Amazons* with naked breasts, and the moitie displayed, somtimes flaming in the fiery yellows, and againe blanced into the negligent *Lais* her Naperie, euery where inconstant, and by many degrees surpassing the number of their yeares in the multitude of their fashions.

To which purpose, they haue their setters, the deuils Engineers, coyners &

creators of strange *Idea's*, who busie their braines in nothing else, saue only to obserue abroad, or deuise at home, how this creature may prooue a most ridiculous changling.

Ne sit.

Against all these deformations of a Christian, the holy Apostle giues here a strong bar or prohibition, *Ne sit*; Let it not bee. Let not thy glory be in outward shewes, O spouse of Christ; Let the Kings daughter be glorious within, Let the closet of the heart be as a garde of Myrrhe and spices, Let all her beautie consist in a spirituall conuersing with God; Looke vpon that Sacred head of thy Sauour, how it was filled with the drops of the night, euen drencht in its owne gore, and crown'd with thornes, to giue thee a patterne of gracious humilitie, and to withdraw the mind from affected delicacie, vpon the viewe of those galling sorrowes, which for our sakes alone, our Head sustained.

The godly and deuout Ladie *Valeria*, a very yong widow, being solicited vnto a second mariage, repelde all sutors with one answere, My husband is yet
liuing

liuing, and liueth for euermore. To that one man, God and Man, is thy soule betrothed, let me retaine a godly ielousie ouer thy behauour, lest the Serpent seduce thee: For whose sake doest thou thus elaborate this vanitie? Whose eyes desirest thou to please? Thy loues are in heauen; Thou hast put on the Lord Iesus Christ, and what doe these May-game toyes, but, as a fooles coat, vtterly disgrace the honour of that rich robe of Holinesse and Righteousnesse, and expose thee vnto imminent dangers, as *Achabs* clothes on the backe of *Iehoshaphat*?

Wherefore, *Ne sit*; Let not thy delight be misplaced in these trumperies; Let not precious time be wasted, make not thine owne vertues questionable; Haue not so much as a desire after these forbidden fruits; but still in the inward spirit, and outward example controule this proude Iebusite, or cast him out of the Lords inheritance. But who will receiue our sayings? Or to whom is this Arme reuealed? This doctrine is too strict for Nouices, and to vrge it vpon

men or women, were to deprivie *S. Peter* of his cure, or at least, of the better halfe of his Auditors. The letter seemes to kill, and curbe, and altogether to condemne the whole vse of these as superfluities. And the Colledge of the Fathers with a strong consent doe so expound it; and further by most strict glosses, seuer conclusions, and sharpe censures doe induce vs so to beleeue.

*Whether simply
p'y vnlawfull
to weare
gold, &c.*

Howbeit, if wee shall admit that explication, simply and absolutly to condemne both the abuse & vse of all such ornaments, wee must of necessitie both be grauelled by the force of contrarie arguments, and (which is much worse) cruelly burthen and wound the conscience of many godly women, who may and doe modestly, without newfanglednesse, weare many of these ornaments, according to their degrees, and yet are neuer the farther from God neither; no more then the kings daughter in her golden habite, or raiment of needleworke, wrought about with diuers colours.

Let

Let vs therefore for their sakes a while examine this point, searching out what Christian liberty is allowed in the vse of these indifferent things, not any way to the satisfying of the flesh, but to the maintenance of our patrimony, so dearly purchased.

I say then, the blessed Apostle meaneth not vtterly to take away, but onely to moderate the vse of these particulars, and the ouer-great desire and conceit of them, not to forbid them simply, but respectiuely; not to damne the bodily furniture, but to aduance and rowze vs to a better.

If this interpretation shall seeme strange or forced, let the like passages in Scripture be considered; For in many such places, wee shall finde no direct prohibition, but onely a comparative oppositiō to the parts in discourse.

One parallel wee haue in that noble direction, which the Lord gaue his Disciples, returned from their Embassage; Reioyce not in this, that the spirits are subiected vnto you, but rather in this, that your names are written

ten

ten in the Booke of life: Hee meaneth not to cut off the reioycing because of their victory, but to lift them vp to the viewe of an higher fauour, to bee the sealed Ones of God. The like passage we find in the finall encouragement the Lord giues to all professors; Feare not them that can kill the Body, but him that can destroy both Body and Soule in Hell. Certes it is lawfull and expedient both to feare, and to flie in case of danger, as *Moses* did, and *Ioseph* by the Angels command: therefore his meaning is, Feare them not so, as to astonishment, vnfaithfulnesse, despaire, or Apostasie, to bee thereby driuen from your calling.

Another we haue after the miracle of the Loaves, where our Lord commands vs; Labour not for the meate that perisheth, but for that which endureth; where he forbids vs not to labour; for how then should we eate? but his will is, we should not rest our selues satisfied in that meate, siethence we haue a better and more nourishing repast in the Word.

These,

These, & many other of like sort may giue sufficient warrant for the sense intimated, namely, that the Apostle propounds this as a caution onely to preuent excesse, and to leade vs on by the naturall care wee haue of the outward man, to the like or more greater regard of the inward spirit. In summe, this *Ne sit*, is thus to bee sensed, *Ne sit sola cura vestra*; or, *Ne sit prima cura corporis ornandi*: Let it neither bee your onely care to decke the bodie, and so to swallow vp all other intendements; neither let it bee your principall care to pranke *Hagar* first, and then to dresse *Sara*, but allot vnto the better part the choycest mennage, both for order and degree, like the Master of the house, that sups before his seruants.

And that this is the proper intention of the Apostle, it shall easily appeare by the light of nature, the dexteritie of Art, the vniuersalitie of custome, and the warrant of the holy Scriptures.

Let it first bee remembred what an infinite varietie of naturall ornaments

ments the Lord hath vouchsafed vs, all which hauing some vse, and the whole vse of creation determining in man, they must necessarily be thus imployed, since none other ende can bee assigned.

Behold the grace and lustre of the Pearles, Jewels, and precious stones, wherein the Creator hath drawn a certaine Emblem of the starres aboue, for beautie, and light, and wholesome operations.

The most amiable reflexe of the Diamond, the sweete blush of the Carbuncle, the azure skies in the Sapphire, the greene woods and meades in the Emerauld, the changing face of the Hyacinth, the presaging sympathies of the Corall, the pure snowes in the Mother pearle, and the rich constellations of the fairest Vnions: say to what other purpose were these rarities produced but for the decking of Gods Image in the persons of men, and especially of women?

What these diuers sorts of plumes and feathers, what store of silkes from
that

that admirable worrne, what abundance of wholesome Furres and Sables, what soueraigne Dyes and Tinctures, and many more hidden Treasures in Gods great wardrobe, what can they serue for, if not to the setting foorth of the reasonable creature? For to say with *Lactantius*, that they bee layd before vs to trie and tempt vs, is a most vnnaturall construction of the Lords munificence.

Thus farre we are ledde by natures direction, whose bounty is scorned, if it bee not vsed. Another argument very like, and close vnto this, may bee drawen from Art of workemanship, which God hath appointed to be exercised vpon this subiect matter.

Are not all the Arts of Semstry, Embroiderie, working in silke and golde, cutting of Iewels, caruing and drawing of liffy portraiture, are not all these the gifts of God? Surely the Lord doth challenge them for his owne in plaine tearmes, *Exod. 31*. I haue put my spirit into the heart of *Bezaleel* and *Aholiab*, and the women to worke for the

Ta-

Tabernacle. If the birth of these Arts bee from above, why should their practise be called in question? Or can it be imagined, that God had such a care of dead boardes, and walles, and none for the trimming of his liuing Temples? or that the high Priest in the Lawe should bee so stately attired, when the spirituall Priests in the Gospel must alway weare their mournings?

Let these euill eyes bleare with enuie, let them abridge vs of that we care not for; yet haue wee a more pressing argument, the common Tenet of all times and places to prescribe for vs. Men haue euer, without restraint, taken their owne latitude, fully enioyed theselues, & their own wil in these questioned Appendices, as Princes, to weare their Crownes and Diadems, with all other the badges of their greatnesse; Souldiers, their feathers and gilded Armour; Bishops, their Rochets and Miters, euen to infinite sumptuousnesse; Senators, their gold chaines, and Brooches; seuerall Companies, their Rings, state and distinct habits, and all this is
but

but needfull decencie, without any scruple vniuersally obtaining.

What malignitie then may this bee to denie the weaker sociery, that which the wiser so securely possesseth? Sure, if there bee any fauour or indulgence to bee afforded, the Woman is to haue the greater share, as being the more tender creature, and more lacking honour, that so more may accrue vnto it.

1. Cor. 12. 24

Last of all, let vs search the holy Scriptures, wherein wee haue many precedents from the dearest Saints in heauen; whose actions if they bee not in expresse words reprooued, are left vnto vs, for so many instructions.

Wee haue first in the house of the great Father of the faithfull, the true Church representatiue, euen in the prime plantation of faith and Religion, two glorious Matrons, *Sara*, and *Rebecca*, both of them adorned with Iewels, eare-rings, and bracelets of Gold, and all this vnder the gouernement, and with the consent of *Abraham*, and his seede of promise. After them we haue
the

Gen. 35.4.

the Examples of *Jacobs* wiues, and seruants; also of *Hester*, of *Dauids Tamar*, of *Salomons* house, and of the whole Body of the Israelitish women, who by the Lords owne command, robbed the Egyptians of these commodities.

1. Tim. 4.3.

And all this is recorded, without any touch of blame or reproofe, a most assured token of the lawfull vse, at the very first incorporated into the substance of euery creature. It is one of the rare commendations giuen by the Spirit vnto the wise woman in *Salomons* Prouerbes, that shee worketh fine and curious works: And to what end shall shee worke them, if shee may not vent them? and how shall they bee lawfully vented, if they may not bee lawfully vsed?

Pro. 31.22,24

There needed not so many words in so plaine a cause, but that the common voice of the Fathers, like the noise of many waters, threatens to surround, or rather to swallow, and beare downe before the these weake frames of our womens Apologie. Some are otherwise minded, whose iudgements as they must be

be no way slighted, so neither must they be too deeply apprehended by the same reason and rigorous discipline; they should at length quite strip and disrobe vs of all our Christian liberty: For so were we afterward brought vnder into the slavery of vowes, & intolerable superstitions, that there seemed little difference betweene a Iewe and a Christian, in respect of the many bondages put vpon them.

The first and most ancient impugner of this cause is the learned *Tertullian*, who diuides this whole vestry into two roomes: one, where the ordinarie garments are layd vp, that serue but for handsome neatnesse: the other where the rich Robes lie, that serue for brauerie and gawdinesse, and quickly he determineth, that both these roomes stinke of the deuill; the one full of pride and ambition, the other also of proffered wares, and plaine prostitution. Their wearing of Gold he compareth to the miserie of slaues, condemned to digge in the Mines, as with vs in the Cole-pits or Stanneries. And for
C their

their pearles and precious stones, hee deriues them, by a strange extraction from snakes and serpents, affirming that still the woman hath a moneths minde to bee tampering with the deuill, though her selfe and all hers were ruined in the first medling they had with him.

Saint *Cyprian* his great Client or Scholer, is somewhat more calme, as adressing his whole speech to virgins professed, yet he strikes heanily vpon the whole Vniuersitie, when hee saith, that there are none sette so little by their Honesty, as those that set most by their Gallantrie: and further addeth, that God cannot acknowledge his owne workmanship in the day of iudgement, by reason of these paintings and plasterings, and deluding sophistries, whereby Gods creature is vtterly disguised. How canst thou euer see God with these adulterated eyes, which God himselfe hath not made, but the deuill hath marred, and infected with spurious colours? Many such vehement reproofes are found in these

these two most ancient fathers, which notwithstanding may bee auoided by the common excuse of Hony; so it &c. For wee suppose our Christian Ladies are no Painters, nor Iuglers, but such as keep the dignity of their place, & vse the worlde as though they vsed it not.

There is another African (for they still bring newes) of an harder language then all his fellowes, *Clemens* of *Alexandria*, who in his free-schoole takes vpon him to tutor the women, and tels these limmers, they are painted sepulchres, like the Egyptian Temples, fairely built without, ouerlayd with Golde and Embroidery, adorned with sumptuous hangings, and the vtmost of Art or expence; but if you looke inward to the Quire or Chancell, yee shall finde nothing but a Catte or Crocodile, or some strange monster: Euen so, saith hee, these painted walles make a faire shew in the vpper crust and cæment, whereby they allure many miscreate Louers; but if yee will consider the fallacie, you shall discerne nothing but an adulterous soule, an Ape limmed,

S. *Augustine.*

gilded, and perfumed: Yea, euen that noble African, Saint *Augustine*, seemes to out-lash much in this poynt, affirming that all superfluous attire is worse then adultery it selfe, because in the act of whoredome there is nothing but nature defiled, whereas in proud & garish habits, the very Grace of Graces, that is, Honestie and Modestie is publicly polluted.

S. *Hierome.*

Let vs leaue this hot Climate, and crosse the seas, to see what the temperate ayre affordeth. Saint *Hierome* was euer the great womans-master; no deuout Lady in those times which did not seeke and receiue instructions from him, for themselues and their childrens education: This learned Father amongst many other Clerkes, hath left this common aspersiō; That the women decke and adorne themselues to this purpose, that they may goe more handsome to hell, more saleable and a better penny-worth to the deuill. But I esteeme of all these words as the meere straines of godly ielousie, not of constant veritie. Proceede along to the ciuile

uile *Gracia*, the staple of Witte and Learning, where wee shall finde some of the Ancients so strait laced against this, that they seeme to haue had no bowels of tender compassion in this respect; but, as *Augustine* saith of some men, a precipitant anger, espying a fault, rather then searching to amend it. Saint *Basil* leaues vs to the strict letter of the Text, and saith, that honest wiues must not strue to seem faire and amiable prospects, but onely to intend good workes, and to esteeme that to bee the onely grace and beautie of a Christian. Saint *Gregory Nazianzen* saith, that generally all these fourbilshers make their bodies a who-rish idole, set it foorth to lustfull gazers, that they are ashamed of shamefastnes, that they adulterate Gods handi-worke with deformed Ape-trickes, being so farre bewitched of the deuill, that they cannot see how these outward patchings doe irrecoverably deface their natiue beauty and complexion.

T. 4. de serm.
Dom. G. c. l. 3.

All these are but easie aduersaries, in comparison of that one mighty Gi-

S. Chrysostome.

1. Cor. 6. 16.

ἡ θ. κ.

ἐκ τῆς οὐσίας, & c.

σφραγισθῆναι

πνεύματι

αὐτοῦ.

1. Cor. 1.

μὴ γὰρ χαρῶσθαι

ἐν λαοῖς, & c.

ant, that runnes all his race in full strength, Saint *Chrysostome*, who as in all other arguments, so especially in this, layeth about him with such violence, that hee threatens to ruffle the picture, to plucke off their head geare, scatter the severall ornaments, to abate their pride, and confound their deuices, and from the very foundations to shake or blowe vp the frame of this womanish worlde:

One while hee saith, It is impossible to decke both the outward and inward man: Nay, if wee could take a view of their soules, wee should see the fowle spirit keeping them carnall companie. Otherwhiles hee demaunds of a woman, comming but handsomely drest vnto the Church, whether shee come to dance or no, or if shee come to bee married; he will allow this habite as sutable to those intents; But sithence shee commeth onely to pray, and to sorrow for her sinnes, hee asketh further how shee can bee able to counterfeite one sigh, or teare, without mouing a publike laughter. For how can
one

one weepe for sinne, and weare Gold, both at once? Therefore hee concludeth, that these are the proper fashions of Dancers, Whores, and Reuellers: Afterwards, going more seriously to worke, hee prooueth euery one of these daintie pieces to bee scandalous to her profession, pernicious to her husbands soule, and traiterous to her owne.

καυχήματα & δακρυά.

Touching the first, hee puts foorth a certaine case, of a Christian and an heathen man talking together. In which conferēce, the Gentile at length came to this blasphemous heat, that he affirmed all the Christian Religion to bee but a meere fable. For (saith he) I was lately at the Church, where I heard your *Paul* read in a certaine passage, wherein hee forbids women the vse of gold and Pearles, and like brauery, and quoth he, I presently looked vp vnto the womens stalles, where I found *Paul* confuted at large, there being scarce one in ten that were not so gorgeously attired; wher-vpon I concluded, *μὴν δὲ τὰ τῆς κατὰ δαμῶν.*

Another gricuous imputation hee layes vpon our Ladies and Citizens,

that they make their husbands strong theeves, to maintaine their pride and surquedry : For, saith he, what doth it auaille thee, that thou thy selfe stealest not, seeing thou art the onely cause of thine husbands cheating, colsoning, and iniurions extorting, bloodie racking of rents, raising of fees, wringing of bribes, base vnderminding the poore, with many such vile outrages, as may iustly fall vnder the censurę of a Conscientious Parliament ? So by this reason, euery fine Gallant should be either a thiefe, or a thiefe-maker, or both, or something worse then both. But mee thinkes to this exception I can make sufficient answere, considering the great difference betweene an vpstart scraping Gentry, and a grounded Nobilitie, betweene a patching citizen, that pincheth for brauerie, and a person of birth and worth, that brings his difference with him into the world.

The last mischiefe, which this holy Father pretends to arise from this affected Gallantry, is that the partie in so doing vtterly disgraceth herselfe, leauing

uing a vehement suspicion in all beholders, that such garishnes is a plaine Call for Quailes, or Woodcockes, or such like wilde commodities.

These few Relections out of many more, I haue quoted out of *Chrysostome*, onely to serue in the nature of a whetstone, to sharpen the womens wit, for the deuising and returning of some reasonable answere to these, and the like obiections. I know they are all Linguists, and if some of them should once begin that euerlasting Motion, they would soone turne *Chrysostomus* into *Melaſtomus*.

The schollers and followers of Saint *Chrysostome*, *S. Isidor*, *Theophylact*, *Oecumenius*, speake in the same dialect, terming these *Fanciullas*, very Sorcerers, Witches, Poisoners, Enchanters, with other the like lieries of the same cloth and workmanship.

There is yet one Prophet more, that shall close vp the number, the noble spirited Saint *Ambrose*, who seemes in good earnest to conclude this question. If a woman must come to stretch forth

Ambrosin
1. Tim. cap. 2.

forth pure hands in prayer, shee must then set aside all pompe, and humbly incline herselfe vnto the Lord: For the proude and costly habite, can neither obtaine any thing at the hands of God, nor yet gaine a good opinion amongst men, rather opening euery mans mouth to speake and iudge the worst. For what wise man doth not abhorre and shunne the sight of a delicate Dame, set out as it were in print, with all her points and circumstances? And shall not God the author, much more abhorre his owne piece so grossely sophisticated? Let no such suiter euer looke to speed, or preuaile with God; she gets nothing but more blame, and further aspersiō of blots and blemishes, neuer to bee put out, as being so much the more distastfull to God, by how much she seekes to be plausible to man.

Thus runnes the streame of the holy Fathers doctrine, too strong for our weaker vessels, and tender skiffes to ride vpon, except some pleasant gale of aduerse wind rebuke the waues, and make way to the harbour. And beholde the
luckie

luckie starres of *Castor* and *Pollux*, affording their vsuall comfort to those tossed Pinnasses.

First, Saint *Cyprian* acknowledgeth, there must bee an apparant difference betweene the habites of virgines, and wiues; so by consequent leauing to discretion, the sorts or degrees of that difference, and that (which I chiefly note for our wiues comfort) after all these heauie precepts of strict discipline, in the end he confesseth, That he of himselfe ordained all this, and that the Lord hath commanded none of these Iniunctions; So then, if it be a matter of counsaile, and not of command, wee may safely pause vpon it, & take counsell whether we will obey or no.

That other bright starre is right glorious Saint *Augustine*, who being put to it by *Possidius*, what order hee would haue enacted about the state in question, hee returneth this answer: Concerning the vse of gold (saith hee) and other ornaments and garments, wherewith the marryed women decke themselves, I will not haue thee busie, or too hastie

*Cyprian de hob.
& disc. virgini-
num.*

*Augustina 2.
Epyt. 73.*

Aug. in Psal.
52.

hastie in giuing any prohibitiue sentence: For the Apostle himselfe alloweth these priuiledges to wiues, that thereby they may please their husbands. Indeed the widowes and votarie virgines must not presume in this case, as hauing no eye to please but Gods alone. And in another place the same Father saith, that the sonnes and daughters of Sion may seeme to weare the colours and badges of Babylon, and yet may haue a good heart towards God; because their place requires a differing habite from their Inferiours. *Thomas Aquinas* expounds the place to the same sence, and fully discourseth, how these ornaments may be vsed well or ill, alleadging further the reason, before mentioned, of the Artificers that labour these curiosities, whom (as he truely saith) God himselfe hath fitted and furnished with dextrous skill, and will therefore haue them maintained. To the like effect, writeth that famous Clerke *Thomas de Via* Cardinall *Caetan*, affirming that nothing is here simply forbidden, saue onely the too much intention

intention and excess. For to distinguish the offices, degrees, and persons by their costly habits, is no way culpable; but so to attend these externals, as that in the mean time no care is had, or much lesse regard of our spirituall culture, this indeed is very damnable.

Last of all, a Reuerende *Neotericke* holdeth with vs: For we must consider (saith he) in these silkes and iewels, and the other furniture, both their matter, and their forme; And we see that both of them are from God. The matter is Gods creature, the forme that Arte brings it vnto, is the act of the skill, and endowment which God hath specially giuen. Now is *Jordan* either driuen backe, or else become slacke water; second thoughts are commonly the more safely followed: neither yet doe wee reiect or dis-esteem the discipline of our Fathers; but commodiously expound them, and carefully inquire into the reason and prime cause of this rigorous hand they holde ouer their children. It will easily appeare to haue sprung from that Fatherly loue,
and

Calvin.

and godly iealousie, which they had ouer their spirituall babes in Christ; A man cannot bee too warie in keeping that hee loues best. They saw euery where, this Christian libertie grossely abused, what little good, what vn-sufferable dammage it brought; they were afraide lest the subtile Serpent should arme Temptors, and kindle Temptations by these pleasing Attractiues: Therefore as carefull Parents will preuent all dangers, by remoouing the likelihoods, or by keeping the children still in sight; if young, by with-holding them from fire and water, taking kniues, & harmefull weapons from them; if growen vp, yet still fond ouer them, to keepe them from the sea, or from the wars, though perhaps this were their way for preferment: With the same affection did those great Masters of the world beare themselves in the times of Heathenish mixture, when vpon euery trifling cause, the Gospell was scandalized, by the prying malignitie of the common enemy, iudging, and euen in the vse of meane things, condemning our Christian

stian libertie. They therefore chose rather to allow no scope at all, then that which afterwards they might repent of, commanding too much, that they might obtaine enough obedience of their pupils and clients for God, and for his Gospels sake.

Besides, they had in those Primitiue dayes, a great hoste of votaries, virgins, and widowes, wained from all worldly thoughts by solemne profession, and oftentimes vndertaking more then they were able, or constant to performe. These companies were hard to bee gouerned so as they might bee preserued free from scandall: and for this cause the Fathers set all their wits about the keeping vp of this voluntary and shortliued miracle.

Wee haue dwelt too long vpon the former part of this Text, the Negative: Let vs now attend to that spirituall dressing which Saint *Peter* would haue, not cautionary, as the other, but of absolute necessitie, so as the want or neglect thereof, makes all the vse of outward indifferent things extreamely dam-

2. Cor. 4. 16.

damnable. And wherein then consists this new found Apparell? In the hidden man of the heart; a phrase very peculiar to this Apostle yet noted also by Saint *Paul*, in the Iew outward and inward, in the Circumcision of the Spirit in the outer man, which is dayly corrupted, but the inner is renewed day by day. So this hidden man is the womans reasonable soule in this place; the man of the heart, as the words leade vs; the inward house, as Saint *Bernard* tearmes it; in brieft, nothing else but the conscience.

And the reason of this name is rendered by Saint *Ambrose* in *Hexam.* why did not the Lord adde this *Elogium* to the creation of man, *Et vidit valde bonum*, as well as to the rest of the creatures? Hee answeres, Because a mans best is not seene. The outside in other creatures is the best, in the reasonable the worst: so the woman in this spirituall relation is a man also, the diuine soule being the principall of man, as *Clemens* saith, The vnderstanding, and the

Clem. Alex.
Palag. 1. 3. c. 1.

the inward perfections to bee the ruler of this outer man that's subiect to the sight and senses. Which inward selfe, if it be polished with Gods Graces, is the man here spoken of: But if it be waste and neglected, it is a brute in it selfe, and makes all the outward being, a very beast, a lumpe of flesh, sinne and damnation.

Now there is a great difference betweene the Old-man and the Outer, as there is also betweene the Inner, and the New-man; the one being the worke of Nature, the other of Grace; that neuer mentioned but in an ill sense; this alwaies in the good; that to bee dispoiled and mortified; this to be cherished; the Outer and Inner-man alike common to all; but the New-man proper to them who are sanctified.

This Inner-man must needs bee an hidden man; not simply, for to God the heart and raines are open and manifest; but in respect of men, who can see no more but the externall appearance; Nor is hee called the hidden man, as though he could neuer be discerned by the out-

Kpuzios.

Tanta eis de-
bet esse plena-
tudo ut ama-
net ex animo
in habitum,
eructet de con-
scientia in su-
perficiem, ut
c.

ward eye ; for it cannot bee but Grace should manifest it selfe at some time or other in such sort , that men may see good workes, and by them iudge of the worker , and glorifie our Father which is in heauen , as the learned *Tertullian* saith; so great is the fulnesse of Grace in Gods children , that it breakes out from the closet of the soule, to the surface of life & conuersation, it rebounds from the conscience, to the publike notice of all spectators, that the Spouse of Christ may take a view without of her furniture within.

Kardias.

This Hidden-man of the Heart, is therefore termed hidden, because all hearts are concealed mutually one from another ; because the childe of God is all heart, and whatsoeuer hee saith or doeth, deriues it from the good treasure of the Heart; and chiefly called hidden , because it loues to hide it selfe from the eyes of men , that it may receiue a better reward from God ; because it intends a fast without any sowe aspect , a prayer in the secret chamber farre from all suspects , an almes without

without blowing of a trumpet, or any such Pharisaicall ostentation.

The Hidden-man of the heart is the inside of the cuppe or platter that must first be clenfed, the Sanctuarie within the Temple, or rather the *Sanctum Sanctorum*, into which none may enter but the Priest that is sacred, and diuine meditations: Yet not as there, seldome, and once a yeere; but continually yeelding the sweet perfumes of prayer and thankesgiuing vnto God. But wherein consists this Hidden-man? The stuffe of this heavenly dressing, is a meeke and quiet spirit. First a spirit, because it is the immediate gift of God, as all the other parts and perfections of Gods children are called spirits in respect of their Originall: And indeed, vnlesse the Father of spirits doe worke these speciall graces in our hearts, wee can neuer compasse them of our selues, being by Nature full of strife, malice, and contention. It is hee alone that makes men to bee of one minde in an house; tis he that giues the peace of conscience, and from thence all amiable and

wherein this
spirituall
man consists.

gracious correspondence : Then being his gift, it must be by prayer and humilitie begged at his hands, who worketh all in all.

Againe it is stiled a spirit, because it is no matter of shew or simulation; but radically grounded in the spirit, from whence it workes into life and example.

The first qualitie of that spirit is meekenesse, or an habite of patience, exercised about anger and prouocations tending thereto : For the meeke spirit is not reuengefull, but indulgent and ready to pardon iniuries. Yet is it no simple *Mitio* to be stupid and carelesse of wrongs : but it keeps a golden meane, betweene fretfull crueltie, and sencelesse *Apathie* ; as did *Moses* whom the spirit hath commended for the meekest man on earth; as *Dauid*, like a man dumbe, and in whose mouth were no reproofes; as Christ a Sheepe before the shearer; as all the Colledge of spirituall men, who are appointed to restore a lapsed man in the spirit of lenitie.

1 Pet. 3. 1.

Numb. 12.

Psal. 39. 9.

Esa. 53. 7.

Gal. 6. 1.

Offences

Offences must needes come, and wee are prone to stumble at the least of them; onely the good spirit armeth the soule with constancie and patience, to leape ouer such blockes and obstacles, and to preserue her selfe in her own station, without reeling or wauering, or any gracelesse paroxysme, which the heate of furie might raise, and as balles of wildefire cast about the house or neighbourhood.

The reward of Meekenesse is rest and quiet contentment; for to the meeke is the promise made, that they alone shall possesse the earth, whether wee take it of the earth wee carrie about vs, or of the whole Globe wee liue in. As mildenesse is opposed to furiousnesse, so quietnesse is contrarie to curious intermedling: both of them vexed with many troubles, and both endure a great triall; but the quiet and gentle spirit, wisely comparing the sweet fruites of forbearance with the short blast of pro-
Hovyls.

nish reuenge, because shee knowes to whom that belongeth.

A quiet spirit makes the best of euery thing, so farre as grace and wisdom can permit, giues a gentle censure, is satisfied with any acknowledgement, reioiceth not in euil, but in the hope of the trespassors amendement, beareth all things, beleeueth all things, endurth all things.

1. Cor. 13.

Εἰς αὐτὸν ὅτι
καὶ θεοῖς π-
λάσας ἡ γαλι-
λῶ. Νῦν αὖτις
δ' Ἀντιμω, Κοι-
τῆς δ' ὕπνου
τ' ὅτι ποίη.

This sweet blessing of a quiet spirit is the proper gift of the God of peace, who is also the sole author of all the seuerall parts and regions of peace and quiet in the body of Nature. In the seas a gentle calme, In the ayre a cessation of windes, In the house a chamber and bed of repose, and vpon that bedde, he alone giueth his Beloued sleepe. Hee that workes thus for meane respects, will much more ordaine peace in his holy Tēple the resonable spirit, that no noise of hammering and knocking shall be heard there, whereby the house of prayer may be disturbed. To be without all passion, is to put off common humanitie; but to reduce them vnto order

der and reason, is a principall part of *Melchisedechs* Priest-hood. Passions will bee in all men, will they nill they, without any call of reason. In wicked men also they be contrary to all reason, sauage and furious spirits. In good men they are subdued to reason, & brought vnder the commaunde of Christ. In Christ himselfe, all passion proceeded from reason: such is the perfection of a quiet spirit, not to mooue till apparant cause and reason vrge it, and then also to vse that holy moderation; Be angrie but sinne not; Bee still and know that I am the Lord; Fret not thy selfe, else shalt thou be mooued to doe euill; Let goe all bitternesse, and giue no place to the Deuill, no not betweene sunne and sunne.

Hearken then and consider, O yee daughters of peace, what your most holy Faith requireth, in what rest you should appeare before the great King.

1. A patient mind against all iniuries.
2. A contented mind against all crosses.
3. A quiet spirit against all restless desires, and vnlimited affections.

Rom. 12. 18.

Psal. 34.

1. Theſ. 4. 11.

Quiet first in your spirits, and thence expressing that in words and countenance. Quiet first in your selues, and then blessed Peace-makers abroad; As much as in you lieth, haue peace with all. Except ye seeke it, ye can neuer attaine it. Seeke peace and ensue it; Buy it, though at an high rate. Be ambitious for it, as though yee sued for some preferment, yea for some great honour, as the holy Apostle intendeth.

This is the will of God, euen your quietnesse: Thus hath he ordered you to be attired with meekenesse, as with a garment: Thus hath our Sauour gone before, as in the fulnes of Grace: Thus haue the Saints ledde vs by example: Thus your owne good requires, (for a disquieted spirit frettes out the fairest beautie in a small time:) And this is that recompense which your husbands iustly challenge from you, who doe therefore carke and toyle abroad, that they may finde rest and quietnesse at home.

A Wife is for many good resemblances compared to a Conscience; both are
bosom-

bosom-mates, both keepe their Courts of Leete, both prie into our actions, examine, discusse and censure them with a strict and impartiall iudgement, both leaue behind them a very sensible impression, either clearing the suspected, or condemning and lashing the delinquent. But as a conscience is either the best or worst of companions, so is a wife like to *Jeremies* figges, proouing either a continuall Feast, or an euerlasting Torment.

The quiet spirited woman, like the good Angel of the house, sings Glory and peace, discreetly obserues for the preuention of euils, iudgeth vprightly, concealeth all infirmities, gently repro- ueth enormous faults, yet neuer dri- ueth to despaire, but with a storme of threats mingles hope and comfort, yea, out of the very tempest it selfe rai- seth vp a soft mist or vapor, which ser- ueth to water the garden of God, that is, to relieue the afflicted spirit of a pe- nitent conuert.

On the other side, the vnquiet wife is euer picking of quarrels, flies and casts

casts doubts, when none pursues, fomes out her owne shame, defileth her own nest, defames her best friends, and by base superstitious feares, vtterly vndoos the worke of Grace, so shortning the outstretched arme of God, the which in nothing is more renowned, then in helping as farre off, as well as neere hand, and drawing life and light from the deepes of Death, and the places of Dragons.

The wise *Salomon* hath drawen the pictures of our quotidian wiues vnto life, when hee compares them with smoke to the eyes, vineger to the teeth, a continual dropping, as the raine in an house, or the sharpe humours downe into the lungs, and especially when he concludes them to bee vnsociable creatures, with whom a man can haue no elbow roome, or fit cohabitation: For, saith hee, A man had better bee in a corner on the house top, then to liue with a brawling woman in a wide house. Indeede our Citie-houses are too little, our roomes too straite and narrow to keepe the clacke within doores,

doores, who no sooner hath stretched out her minnikins, but shee filles house and streete, stayes the passengers, amazes the attendants, drawes neighbours from their working to listning, rings the Alarme to her fellowes, and so rageth in her Catadupes, that well is he that can climbe into the gutter, and recouer his corner vpon the house top. Sure wee haue great cause to pray vn-to God, either to send vs quieter wiues, or to prouide vs larger houses.

Thus farre the Apostle hath schooled his daughters by precept and command; now he seekes to winne and perswade them by reasons; both of them most naturally drawen from the bowels of deepe and mature iudgement: For as the women will fit themselues of those habits most, that are true in substance, and gracefull in opinion, no counterfeit wares, none out of vse and request: so Saint *Peter* hath fitted their humours in both these respects.

To the first hee sayth, That this inward array is true, substantiall, and incorruptible: to the second hee saith, It
will

will neuer bee stale, but keepe an euer-laking glosse and beauty, both before God and man.

Touching the former reason, it followes by iust consequence, that seeing our blessed hope and constant desire is, that this corruptible may put on incorruption, and this mortall immortallitie, we should before hand addresse our selues vnto the forme wee looke for, and beginne betimes to beare the date of our predestinated glory. If the soule must bee clothed with an incorruptible body, let the faith of his apprehension be seene in the affecting of incorruptible Garments.

This kinde of argument is very familiar to this Apostle, foure seuerall times in the first chapter, An incorruptible inheritance, The incorruptible seede of the Word, The incorruptible price or ransome, The Crowne incorruptible laid vp in heauen, as if the strength of all perswasion were couched in this one respect of lasting and eternitie. So Saint *Paul* concludes all the pleasures of sinne vnder a short season,

son, thereby inferring, that wee should renounce these momentanies, in regard of the immortall waight of glory.

The power of this reason consisteth in the secret Antithesis, not expressed, but vnderstood; that is to say, That all this garish attire of the outer woman is subiect to losse and change, a very direct motion *Ab esse ad non esse*, whereas in the other all is found contrary, thriving and prospering, and neuer the worse for wearing, nay still increasing in Glory.

For how soone doth age discolour all the naturall dressings of the haire or countenance? The fairest head after fourtie yeeres is ashamed to shew it selfe, but is faine to paint and borrow, or buy false haire, sometimes of a damned woman now burning in hell fire.

As for Gold and Garments, they are somewhat more durable, but now grown altogether vnseasonable, besides that, exposed to theeues, to losse, to fire, to the enemies rapine, to rust and moths; & suppose a security from
all

all these, yet euen olde declining age would bee too ridiculous, if it should brooke these superannuated trifles any longer.

They that will not bee drawn to God by these common rules of experience, will neuer come in, though a man from the dead should preach vnto them. It is enough to say vnto a flexible spirit, thou forgettest the glory of thy creation, what should an eternall substance tyre vpon these fleeting shadows, or make exchange for a meere nothing, of that which for euer suruiues, exposed to no danger, except it bee heere contracted, nay, gathering strength and beauty in the processe of time, not only as the Israelites garmets, fresh, and new, but still in a continuall spring of Grace and beautie? Let this one principle implead all sinfull temptations, or mortifie all indifferent delights, It will not last.

Let this suffice for the former Reason. The second is more moouing then it; because this stand of apparell is precious in the sight of God. What

is

is all dressing for, but to please the eye? and what eye so worth the pleasing, as the eye of God? Seeing then the vtmost intention is to seeme precious, not vulgar, nor fordid, nor of an ordinary layre, it remaines that to seeme acceptable, and finde grace in the eyes of that supream Iudge, is the best of all ambitions.

For, whereas hee esteemes no mans person by these outward accidents, hee doth declare himselfe a louer of a sincere heart, a quiet spirit, and a penitent soule, resisting the proud, and giuing grace to the humble, not looking, as man doth, vpon the outward stature and countenance, but vpon the heart; and searching by the candle of the spirit, the most reserued Counsels, and Resolutions: Let that please vs, that pleaseth God, let his infallible iudgement, carrie all our affections, and fully settle vs in that choyce, which his wisdom hath made, and declared to his people.

A matter very precious indeed: For to worke this garment for vs, and to fit

it

1. Sam. 16. 8.

Prou. 20. 27.

πάλαιος.

Ieb. 2. 4.

it vnto vs, drew the precious blood of God from the fountaines and veines of eternitie. If Golde and Siluer would haue purchased the fauour of God, surely the guilty world would at any rate haue procured a pardon: Skinne for skinne, and all that a man hath would hee giue, yea, euen the fruit of his bodie, for the sinne of his soule. But no such ransome would bee accepted, onely the blood of the spotlesse Lambe wrought our peace, which holy blood must bee sprinkled vpon the inner man of the heart, that thereby hee may be furnished with these graces of meeknesse and gentlenesse, and other many like habiliments, at length to attaine this *placet*, to bee louely in the sight of God. This was Saint *Pauls* onely studie, Whether present or absent, whether at home or abroad, wee labour to bee accepted with him.

1. Cor. 3.

And now let this outward piece, decked and set foorth in the glory of the inner man, shew himselfe, let him appeare in his full brightnesse, and drawe the eye of God and man vpon him,

him. In Christ Iesus, all is man, all carnall differences remooued, equall necessity imposed vpon both, to adorne their spirits, with grace and obedience; the Man not to turne Woman, for then hee descends out of his proper sphere, but the woman to ascend vnto a mans perfections, since all is man in Christ. Let both then hearkē & incline the eare to that which the spirit commandeth: Let thē be wise without the mixture of idle folly, or diuelish sophistry; Haters of euill, without any gall of bitternes; Sensible of wrongs, yet not reuengeful; Neither soone incensed, nor hardly palified, deeming all tumults, as malicious informers, and vsing a charitable iudgement, for a perpetuall aduocate in all occasions. And as many as walke according to this rule, peace bee vpon them, and mercie, and vpon the Israel of God. Amen.

All this while wee haue vnderstood the speculatiue part, what a Christian woman should bee; but where is the sacrifice, where shall wee finde that creature wee describe? I confesse it is

E

a mat-

*S. Isidor. ex
Prov. 31. Mu-
lierem fortem
quis inueniat?
Respondet ex
alio loco. Prov.
12. 4. Inno-
m-
lior forti, co-
na viro suo.*

a matter of diligent inquisition, and yet the world was neuer so barren of examples, but some eares of good corne would spring in the midst of tares and darnell. In the old times we had *Sara* and *Rebecca*, *Annah*, *Abigail*, another *Hannah* the daughter of *Phannel*, the three *Maries*, *Lydia*, *Lois*, *Eunica*, with the holy societie of Saint *Pauls* saluted. Since then there haue not wanted bright Starres to shine in the midst of a darke and froward generation, whose names we may iustly presume to insert into the same Catalogue, as they bee all alike written aboue in the booke of life.

The Church may canonize Saints without a pilgrimage to *Rome*, or any such presumptiue authoritie: In which confidence, I present the name and memory of this deceased Mistresse *ANNE BILL*, our beloued sister. I knowe that false prayes are but slippes and counterfeits; accusations rather then commendations. Againe, that excessiue praises are grosse flatteries; *Magnus laudator, turpis Adulator*: And yet no prayes

prayſes at all argue an vnthankefull mind, an ill and ſtoicall eſteemer of the manifold graces of God.

I would bee glad to proportion out a modell of true praifes, the proper meed of vertue, and the ſweet ſhowre, whereby Gods graces grow to a perfection, as Saint *Baſil* ſaith notably, that the Church doth encourage the liuing by the honours they vouchſafe to the dead. The ſumme of all is, that in the creature wee praife the Creator, and from the houſe riſe to the builder, and inhabiter, *Laudani in te inhabitantem Dominum.*

ὁ δὲ πρὸς τὸ
ἐκκλησίαν
ἐκτετακέναι
παύσαι.

And from whence ſhould I rather drawe an argument for prayſes, then from this preſent Scripture, not in plaiting the haire, wearing gold, or following the faſhion, but in the inner man of the heart, a meeke and quiet ſpirit? What would any louer of her vertues more willingly heare, then this Canon of grace and modeſtie, wherein all friends and neighbours giue abundant teſtimony of her rare cōformity?

No time-ſeruer, no men-pleaſer, no

hunter after the fashion, no deuifer of nouelties, nor any way fauouring those brattes of fancie. In brieft, none of these hiftrionically *Viragoes*, which will turne man and woman at pleasure; but as became a true worshipper of God, in all modestie and sobrietie, vsed the blessing of Christian libertie, as her state would permit (yet much within that compasse too) priuate, frugall, solitarie, deuout, reserued to her Meditations, none more seldome seene, and yet none better deseruing.

Thus, for the outward appearance, she was vnblameable, free from all affectation of vanitie, or exotique fashions. Now what her part was in that other essentiall forme, recommended by the Apostle, and accepted with God, no man that knew her, can withhold an honourable testimonie. The meeke and quiet spirit, her prime Dowrie, and most esteemed Patrimonie, how did it shine through the grates of the flesh, the single eye, the bashfull countenance, the confined language, and the comely behaviour!

The

The commendations of a gracious woman are vsually deriued from these heads, and the rules seldome or neuer faile, the outward habite still deciphe- ring the inward disposition.

First, for the well guided eye, as that holy Father saith, The Saints not only in their words, but in their lookes also doe minister grace to the beholders; so was shee shamefast and demure, as the same Father would haue men to bee in talking with women, their eyes still de- iected to the ground: For these that will stare in a mans face, and set top and top gallant, to snuffe the aire with the wilde beast, they prooue no better then the temples of a shamefull or doubtfull triall.

Secondly, as to that rule of compa- ny, I thinke a woman is therein best of all discerned; for shee that is for all pla- ces, and all societies; that can put God and Belal in the same roome; that can sing Psalmes in a tauerne, or medi- tate in a play-house; These are they that runne the course of *Dinah*, or *Bathsheba*, it being in the power of familiaritie, to

Isidor.
 ἡ δὲ ἀγία ἡ μέ-
 γαλὴ τῶν ῥήματων,
 ἡ ἀγαθὴ καὶ ἡ
 ἀνυμνωμένη
 τῶν ἀνδρῶν.

effect more then viciousnes it selfe durst aspire vnto.

On the contrary, our sisters continuall residence was her chamber, the place appointed by our Sauour, and euer frequented by Gods Saints, as the Temple for sacrifice, as *Dauid* referres vs; there to offer, & there to examine our selues.

psal.

Thirdly, the commendation of a well gouerned tongue, hath euer beene iustly reputed one of the soueraigne honours of womanhood; wherein I may boldly auouch, that though she were very wise & extraordinarily able to hold any discourse; yet, as *Nazianzen* speakes of his sister, Shee kept her selfe within the naturall bounds of Religion, and of holy silence, neuer reprooued for speaking too much, but oftentimes for speaking no more, a fault seldome found in this corporation.

*Evdration
ἐνδοξασίας
μετρώ.

Lastly, to the grace of proesse and behauour, as her words had their salt and waight; so her steps and totall carriage gaue a perfect intelligence of the hidden man of the heart, mortified and sanctified by the powerfull grace of the Al-

Almightie. Indeed shee was a very gracious woman, religious, patient, quiet, contented with any estate that God appointed her, studious also and learned about her equals, a great example of so able a spirit in so weake a constitution.

Concerning the last acte of her life, which was the best, there was no neede of any great alterations, high straines, or vehement clamours, such as wee sometimes are glad to finde in them that bee called at the eleuenth houre: for all the time of her life was still in the vineyard of the Lord, wherein shee had so carefully laboured by continuall reading of the Scriptures, deuout and most attentive hearing of Preachers, and speciall obseruation of those points that were most notable in their Sermons, that vntill her speech failed, she ceased not continually to call vpon the Name of the Lord, one whole day repeating thrise together, O LORD, LORD, LORD, O GOD, O GOD, O GOD, as hauing all her refuge in that agonie in the assured trust and hope shee reposed in that Blessed and Omnipotent Comforter,

which is one God in Trinitie, and Trinitie in Vnitie; who graciously heard her prayer, and granted her a quiet and peaceable passage out of this tempestuous and troublesome sea of misery, and receiued her humble and quiet spirit into his holy hands, where now it remaineth in that happie hauen of the kingdome of heauen in perpetuall tranquillitie, and eternall felicitie.

It was sufficient therefore, that the fundamentall Graces grafted in her heart, wrought in their stocke, of faith, of repentance, which shee dayly exercised by humble and effectuall prayers to God, meekenes, pietie and patience, charitable deeds also, as power and occasion serued, that none of these left her, but that the earth gaue her increase, and brought forth fruits answerable to profession: This is a full securitie vnto vs, that she hath receiued what she faithfully expected.

Thus ended the period of her three and thirty yeeres pilgrimage: thus deceased a yong woman, yet a graue Matron.

tron ; in the age of a scholler, but in the
ripenesse of a great proficient: Her re-
ward is with the Lord , and our wise-
dome is to follow the best prece-
dents , that we may all arriue
at the same happinesse :

Wherunto, hee that
hath bought vs,
vouchsafe to
bring vs all.
Amen.



THE TEXT.

PROVERBS 3. 9.

*Honour the Lord with thy riches, and
with the first fruits of all
thine increase.*

Application.

IS God to bee honoured with the well disposing, and right imployment of our riches? Then verie highly is hee dishonoured by the vnnecessarie, shamefull, and superfluous expense of his good creatures, by the deuils *Dalilahs*, and the worlds *Iezebels*; those plaistered images, and painted pictures; those matchlesse and mishapen monsters, that are a dishonour to their Creatour, a shame to their sexe, and a scandall to our nation: wondred at by forreiners, mocked of boyes, and scorned by most men: hated of good men, admired of mad men, and deare to the deuill: *Verba non occurrunt*; I know not what to terme

termethem: men I cannot; for that is vnfitting for them: women I will not; for that they count a shame vnto them: then call them what you will; for call them amisse yee cannot, if that ye giue them titles bad enough.

These masked miscreants, forgetting this precept of the King of kings, are so farre from honouring of God by the right imployment of their wealth, that they spend all their time, care, and coyne, in dishonouring of him and of themselues; engrossing all the foolish fashions that euer the sunne did looke vpon, and by that meanes, bring against themselues all the greatest threatnings that euer the spirit of God pronounced: they haue euen iustified all women of the world besides. Those fashions which the Prophet *Esaiah* so vehemently inueighes against in his thirde Chapter are modest, nay, I had almost said gracious, in comparison of theirs. Wherefore, as the Prophet *Ieremiah* (in the person of God) said to the Israelites in his second chapter & tenth verse; Goe ye to the Isles of
Chittim,

Chittim, and behold, and send vnto *Kedar*, and take diligent heede, and see if there be such things: so say I, Goe ye into *France, Spaine, or Italy*, and behold, and send vnto the Turkes and Infidels, and take diligent heed, and see if there be any such monstrous creature, that is halfe a man, and halfe a woman, hated like a man, shorne like a horse, painted like a picture, pointed like a boy, coated like a girle, congeing like an ape, daggered like a swaggerer, and mannered like an Infidell. O ye heauens, be astonied at this; be afraide and vtterly confounded (saith the Lord:) for these people haue committed many euils, they haue forsaken the liuing God, giuen ill example to others; they drawe on others, and thereby binde themselues ouer vnto hell; for as saith *S. Hieron*; *Si mulier se ornauerit, & vultus hominum ad se promocauerit, & si nulum inde sequatur damnum: iudicium tamen patietur aeternum; quia venenum attulit, si fuisset qui biberet*: If a woman shal attire her selfe, and by that meanes draw the countenances of men vnto her,

*Hieron, ad Es-
sachi.*

her, although no hurt follow thereon; yet shall shee suffer eternall iudgement, because shee offered poyson, if there had been any that would haue drunke it. This is the end of excesse in apparel: for painting saith Saint *Augustine*,

*Aug. de ser.
Dom.*

Quanta amentia est effigiem mutare naturæ, picturam querere? How great a madnesse is it to change the effigies of nature for a picture. *Manus Deo inferunt,*

qui illud, quod ille formavit, reformare contendunt: They doe euen lay violent hands vpon God, which goe about to reforme that which God hath formerly made.

*Cypri. li. de ha-
bit. virginum.*

Deles picturam Dei, mulier, si vultum tuum materiali candore oblinias,

& exquisito rubore perfundas, saith Saint *Ambrose*: O woman, thou doest blot out the image of Almighty God, if thou plaisterest ouer thy face with a materi-

all whitenesse, and then paintest it with a curious redde. *Mulier sic ornata, est domus omnium demonum infernalium,* saith

*Ambros. lib. 1.
de virgin.*

the same father, a woman so attired, is the house and habi-

tation of all the de-

uils in hell.

FINIS.

THE SACRED

Vse of Christian

Funerals



IS generally intended to imprint in our hearts a due regard of the fraile cōdition and future change of all men, and of their departure especially, whose liuing memorie doth lend the best light vnto vs, whereby to finish our course aright, that after wee bee gone downe to the chambers of death, wee may likewise bee had in blessed remembrance.

2. Cor. 5. 10.

The supernaturall light of diuine trueth, hath inabled the eye of our faith cleerely to see (beyond the graue) the soule passing to the tribunall of Christ, and their receiuing the things which were done in the body, according to that which was done, whether it bee good or euill, vnto which the body shall once bee raised out of the dust, that

that it may bee reunited, and become participant. And as wee are able to conceiue and belieue the issue and successe there like to bee, by that which in their liues was obserued, accordingly wee doe here testifie our hope, by the obsequies performed, for the memory of them being departed: and as they were neerely affianced, or deere in our affection, notably helpfull or hopefull in their times, accordingly are the rites appointed to vs by some or more of these heraulds, *Affection*, *Reason*, and *Religion*, which according to the different disposition of themselves, haue prescribed orders therein exceedingly various. Let it be sufficient here to obserue, how the cleare beames of sacred knowledge haue inlightned, and directed vs *in sa persoluer*, so to giue the dead his due, that the memoriall of the iust may be blessed, and the name of the righteous had in euerlasting remembrance. Not supposing thereby to giue them assistance, or to adde a supply vnto their felicitie, but to expresse our affection and
ductie

Pro. 10. 7.
Psal. 112. 6.

duetie together, with the desire we haue of following their wayes towards the blisse, which, wee trust, they haue attained.

Vnto the absolutenesse of which obsequies, it hath euer beene thought not impertinent; that after closing of the eyes, they whom the busines doth most properly concerne, doe take a modest care so to dispose of the breathlesse corpes, *ut molliter ossa cubent*, that hee may sleepe with his fathers in peace: Then addresssing themselues to decent and moderate mourning, *ut funus lachrymis decoretur*, after the example of *Ioseph*. And last of all, that we tender vnto the decessed such honour, as the qualitie of the person, and his life did iustly deserue at our hands, and his funerall make due and payable at that time and place to his suruiuing memorie. And wee cannot well conceiue, how the ingaged posteritie should be free from the aspersi-
on of ingratitude, if by iust commendations they redeeme not from obli-
uous captiuitie, the vertuous and me-
morable

morable actions of men and women,
 famous in their generations, and euen
 to the ages succeeding, venerable. And
 it may seeme no small degree of stupa-
 ditie, neither to feele our present losse,
 when our neere friends, the delight of
 our eyes, shall be taken from vs, nor
 feare any future daunger, when the
 Chariot of Israel, and the horse-
 men shall bee smitten, and the righ-
 teous taken away from the euill to
 come; nor foresee an aduantage of
 gaine and commoditie that may arise
 vnto vs, by the wholesome examples
 of their life, which dying they be-
 queath vs, as a fragrant legacie; not to-
 gether with the bodie to bee raked vp
 in the dust; but, as a reuenue for our
 vse, to be raised from the sepulchre,
tanquam mel de petra, as honie to *Samp-
 son* out of the lions carcasse. And I can
 iudge them guilty of lesse then immani-
 tie, who instead of rendring vnto these
 their deserued praises, doe by enuious
 detractions sully their good names,
 and by the strong breath of foule asper-
 sions, arising from the rankenesse of
 F their

Hai. 57.1.

Ecclus. 49. 1.

their owne breasts, maliciously taint their odoriferous Balme, and their remembrance, which is like the composition of the perfume that is made by the Arte of the Apothecarie, sweete as honie in all mouthes, and as musick at a banket of wine.

1. Cor. 4. 5.

Neither can wee force vpon our thoughts any hope, that the present age shalbe hereafter beholding to such Momes, for the like actions and examples of goodnesse; or belecue that their hearts haue (indeed) entertained an expectation, to be once partakers of honour and blessednesse with these in the other world, when the counsels of the hearts shalbe manifest, and euery man haue praise of God.

Ecclus 44. 8.

The holy writ, as also humane stories, haue made large Registers of those which were honourable in their generations, and well reported of in their times, which haue left a name behinde them, so that their praise should bee spoken of. It is held by manie (and I know not how any should deny it) that vertue deserueth praise, wherefoe-

uer

uer it is found; but especially when it proceedeth from feeble instruments: for by that meanes the excellent power of God is better scene, as when it appeareth in worse times, or in the weaker sexe, as in women; of whom *Thucydides* thought them best, who were least spoken of in praise or dispraise; *Gorgias* would haue their fame, but not their faces knowne: which opinions, if they were more generally receiued, would bee found both wholesome and safe at sometimes; but not at all times agreeable to equitie. Against the old Romanecustom, and our present Christian practise there lieth no exception, which allow both to men and women, after their death in their funerals, equall honour and praise, answerable to the desert of their liues, especially where in any kinde, either the one or the other may be an exemplary president of singuler vertue.

And forasmuch as vertues are many, and in their coniunctions manifold, and in their variations, degrees, and exercises diuers, euen beyond admiration,

tion, as *Abrahams* faithfulness, *Moses* his mildnesse, *Ioshuah* his valour, and *Iob* his patience; euery of which hath his proper forme, whereby it is knowne and distinguished from the rest, and withall admitteth of diuers differences, according to the diuersities of natures, vnto which they happen to bee betrothed: As the valour of *Achilles* is obserued not to bee the same with that of *Ajax*: the wisdome of *Vlysses* was not one with *Nestors*, nor the Iustice of *Cato*, and *Agessilaus*, the loue of *Irene*, and *Alcestis*, the magnanimitie of *Cornelia*, and *Olympias*.

As in the litle module of our face are found differences almost to the degree of infinitenesse: So is it in the graces of the minde; for which cause Historie is filled with such varietie, that thereout euery man may take for himselfe almost a seuerall copie, according to the Character whereof, he findes his disposition aptest at first to be moulded, and in proceesse of time, most likely with ease and delight to bee perfected.

Amongst

Amongst the number of vertuous women, wherewith Religion and Grace haue enriched our age, I haue not knowen any like this our sister, Mistress ANNE BILL, who in her frequent much reading of approoued Authours, and dayly conuersing with her learned and worthy kinred and friends, so exactly obserued whatsoeuer was notable in others, that shee might imprint the same in the large volumes of her owne serious thoughts, and accordingly frame her affections, and actions: wherby shee became very extraordinary in her selfe, and exceedingly beloued of all her good acquaintance, and of her worthiest friends not a little admired while shee liued; and, being dead, is more then ordinarily lamented, and according to her worth and deseruing commended: and as her life was framed and perfected after the rare examples of many; so may she be set foorth as a paterne and example of rare vertue vnto many.

Amongst the many precepts and examples, with which shee was well ac-

1. Pet. 3. 4

quainted, (it seemed to those with whom she most conversed that) shee neuer set any so much before her eyes, as this Text of Scripture, *Let the hidden man of the heart bee uncorrupt, with a meeke and quiet spirit, which is before God a thing much set by.* By this Scripture (as by a glasse) shee attired her selfe; which is therefore fitly chosen for the ground and *Basis* of her monument after death. It was the hidden man of the heart, which in this mirror shee euer much regarded, which doth therefore so reflect vpon her memorie, that being now hidden, shee is not without regard. Shee was graciously blest with a meeke and quiet spirit, which is before God a thing much set by; and this is an argument, that as her remembrance is now with vs, so her soule in the sight of God shall be for euer much set by, with the holy women, which trusted in God, and euen after this maner in times past did attire themselves.

F I N I S.

Job Lowden's Book
Hampstead Morris Presby 1844



h
ce
s,
rn
a
od
re
e;
he
f-
of
ce
er-
at
out
th
oe-
his
m-
in
ch
ich